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The Morning Star

and Free Baptist

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Current News Notes

Electric Motors.

The New York Central and Hudson River Railroad has just had delivered to it one of a score or more powerful electric locomotives, which will be constructed as rapidly as possible. These locomotives will be used by the railroad for hauling through passenger and freight trains in New York City within its electrical zone. This will eliminate the soot, smoke and suffocation which have been necessary experiences of those who have entered or left New York City from the Grand Central depot. The B. & O. Railroad have used similar locomotives in passenger traffic through ba[illegible] for several years with most satisfactory results to patrons. Should these locomotives eventually supersede steam locomotives within certain areas in cities, that fact would greatly enhance property values adjacent to tracks and affect the settlement movements. Especially would this be true of New York. Great appreciation in land values would follow. City ordinances limit the location of factories and regulate the kinds of coal to be used, among other things. Why should they not, if possible, prohibit the use of steam locomotives within certain areas? It would eventually mean millions of dollars saved from the loss which now comes to scores of cities because of the smoke, ashes, gas and other products of the coal used. And the added value to great amounts of taxable property, together with the resulting taxes, would be no small matter to many cities. We should not injure railroads; but we should lessen the injury they are constantly doing as soon as possible.

Tisha Bab.

The Zionist movement is gaining momentum among the American Jews. This year the feast of Tisha Bab, celebrated July 31, has claimed the attention of more Jews than ever, and their appearance on that day, wearing blue and white badges, was no uncommon sight in many places. By fasting and giving of money for the purchase of Palestine, that it may be a national possession, it is believed by prominent Hebrews that the day will not be far distant when the children of Israel, scattered for centuries, shall have the land of their divine heritage. The following words of a prominent speaker set forth the day and its significance:

"To-day, the ninth day of Ab, is the saddest day in the Jewish history. The three greatest disasters to the Jewish race occurred on that day: The destruction of the first temple, the fall of the second temple, bringing with it the destruction of the Jewish state, and just 414 years ago today the Jews were driven out of Spain.

"If the Jews all over the world had observed the fast of Tisha Bab ever since we lost the Jewish state, as we are doing today, Jerusalem would now be ours again. We would not have to fast and weep.

"Already we are buying land, building railroads, docks and wharves. We are opening schools, making homes and opportunities for the Jews, and we are awakening our long slumbering motherland to new and glorious life."

Text Book Trust.

This is the season when the agents of the text book houses are abroad in the land, currying favor with the teachers in their conventions and institutes. So potent have become text book concerns in some states that they manage county superintendents, dictate as to who shall or shall not be elected to certain school positions and too often shape legislation. The five year contract entered into by so many states, whereby they agree not to change text books within that period, excepting under certain conditions favorable to the publishers with whom the contract is made, is too often the veriest folly. Chicago has evidently suffered with the rest of the country. Now Mrs. Emmons Blaine, whose wealth is so abundantly blessing the city in educational institutions, comes forward, offering to publish for the schools, at her own expense, all the readers needed in the first five grades. This stipulation is added, that they be sold at cost. The books are to be written by Chicago educators, and the expenditure of $100,000 is involved in the proposition. It will be interesting to watch for results.

Nevada Wife-Beaters.

Nevada may be famous for the ease with which one may secure a divorce under its laws, but it is setting a wholesome example in the way it punishes wife-beaters. For two hours each day of this month one Martin Gorman, must stand tied to a post in the streets of Goldfield, Nev., with the words "Wife-Beater" written on a card suspended from his neck. Such a public exhibition of a most disreputable class of malefactors ought to eliminate some of the brute from men. To treat wife-beating as a common case of assault and battery is viewing the matter too lightly. In the meantime husband-beaters should be treated the same way in the land of woman's rights.

Yale Patriotism.

The heroic defence of New Haven by Yale students, led by Pres. Stiles, against the British Gen. Garth during the Revolution, is an almost forgotten chapter of our history. Next year, on July 5, the anniversay of the battle, a fine statue, representing three students of colonial times operating a piece of artillery, will be unveiled. It will be a powerful reminder to Yale men of their patriotic duty.

North Pole.

Commander R. E. Peary, U. S. N., writing very interestingly in a recent number of The Companion, says of the North Pole: "The North Pole is the precise center of the Northern hemisphere, the hemisphere of land, of population, of civilization. It is the spot where there is no longitude, no time, no north, no east, no west—only south. It is the place where every wind that blows is a south wind. It is the place where there is but one night and one day in every year; where two steps only separate astronomical noon from astronomical midnight. It is the spot where all the heavenly bodies appear to move in horizontal courses and a star just visible above the horizon never sets, but circles forever, just grazing the horizon. More than this, the North Pole is the last great geographical prize which the world has to offer to adventurous man; the prize for which the best men of the strongest, most enlightened, most adventurous nations of the earth have been struggling unsuccessfully for nearly four centuries." While all attempts to reach the pole have been unsuccessful, they have resulted in invaluable additions to our scientific information, and while they have continued, have evoked the attention of the world, thus forging a new link in the chain of common thought, binding men together in a world brotherhood.

Millionaires and Morals.

The statement recently made by Miss Corey, sister of the disreputable iron king, to the effect that no wealthy New Yorker was fit to bring up a son, is a most regrettable commentary on the private life of many Americans. It all goes to show how often the base nature of man, conscious of the tremendous power entailed by wealth, rules and finally destroys the nobler early impulses of many. Just now there seems to be an epidemic of social scandal, and our only reason for mentioning it is that those concerned are men of great wealth. Whether wealth need dwarf moral sensibility is not necessarily the question. Has it done so? Have not mothers, over-anxious for an advantageous union for their daughters, too often sold their children for a flesh-pot? And how often is the vilest moral code the rule of practice for men who verily are "whited sepulchres!" If ever young Davis attends divine service in his home town, Elkins, W. Va., it is in a beautiful church, a memorial to his mother. No one will ever erect a memorial chapel to him. Such leprous lives as those lived by White, Corey and Davis are more baneful to society than a prison full of desperadoes about to be turned loose.

"The Joy of Service."

The Star readers will recall the comments which have appeared from time to time concerning the noble missionary work being done by Wilfred T. Grenfell, M.D., along the Labrador coast. All of us will be thrilled by the pure satisfaction and unselfish joy and deep reverence of the following words, quoted from a recent letter of his. Having related the circumstances of an operation he had performed on an Esquimaux boy, he says: "I put my finger on the throbbing pulse and knew that it spelt the promise of a life redeemed for usefulness, and as I thought that God had allowed me to do this—me, even me,—it was hard enough,

(Continued on Page Five.)

Contributions

PHARISAISM.

BY REV. J. M. FOSTER.

Our worst enemies are not those without, but those within. "A man's foes shall be they of his own household." It is the traitor within the walls that betrays the city and poisons the fountains. When our Lord came in the flesh to complete and abolish the Mosaic system and introduce the Christian dispensation, he found an enemy that had corrupted the old and would corrupt the new economy. That enemy was pharisaism. His conflict was not wholly or chiefly with the world, but with pharisaism. With the Pharisees there could be no compromise; it must be a battle to the finish. The Pharisees recognized this and chose their own field. The Sabbath was made the issue. This once settled, all questions would be settled. They brought a man that had a withered hand into the synagogue. "And they watched him, whether he would heal him on the Sabbath day: that they might accuse him." He accepted the unexpressed challenge. "And he said unto the man that had his hand withered, stand forth."

1. Pharisaism, pride and uncharitableness. Their hearts were full of spiritual pride and that produced harsh and censorious judgment. The Pharisees believed the Sabbath to be a divine institution, and this was right. They believed that all secular work should be suspended and the day given to the public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy. This also was in accord with the mind and will of God. What then was their fault? It was their pride of heart. They added prohibitions and requisitions beyond God's word and felicitated themselves on their more abundant righteousness. Their righteousness became self-righteousness, and so self-contradictory. Instead of promoting goodwill toward men, it fostered uncharitableness toward all who refused to be bound by their doctrines and commandments of men. Instead of the Sabbath being a defence to their godliness and benevolence, it became a wall to shut out God by their pride, and their fellow-men by their uncharitableness.

They fell into a double wrong. First, they lost sight of the original design of the Sabbath, to remind us of God's dominion and man's subjection. They made it a reminder of their own righteousness, and instead of promoting humility, it fostered pride.

Second, they made their own commandments a test of covenant relation with God. Pharisaism led to the same two-fold error with reference to all divine institutions. It led to deep-seated pride, producing gross uncharitableness. If our Lord were to come in the flesh today he would find the same enemy in the church. There is as much pride in the church as ever. It manifests itself not in scrupulosity in observing commandments of men, but in a latitudinarian indifference to truth and obedience. It is the obverse side of the same counterfeit. It is the root of pride and it produces the same bitter fruit of uncharitableness. No matter how well educated and gifted and pious a colored man may be, the Boston hotels will not receive him as a guest. The Students' Volunteer Convention, held in Nashville, Tenn., last February, would not allow colored delegates to sit with white delegates, but required them to hold a separate meeting in another hall, and yet the leading topic discussed was the sending of missionaries to Africa. If that is not spiritual pride, producing uncharitableness, what is it to be called? If the churches in the Southern states are to be judged by their determination to deprive colored citizens of their constitutional rights to civil and political liberty, they are filled with uncharitableness. If our Christian civilization is to be judged by our anti-Chinese legislation, we have not learned the A B C of the second great commandment, "Love thy neighbor as thyself."

2. The cure of Pharisaism. It is necessary to expose pharisaism; the Master did that. It is also necessary to condemn it; the Master did that likewise. But he did more, he gave a cure. "He said unto them, whether is it right to do good or to do evil on the Sabbath? to save life or to kill it?" He took them back to first principles. The highest form of creation was life; and the highest form of life is goodness. God is the good. He made man in his image. At the end of each of the five days God saw his work that it was good, but at the end of the sixth day, when man had been created and clothed with dominion, the consummation had been reached and God rested. And when we save life and do good we reach the level which God attained when he ordained the Sabbath. The mission of our Lord was to call men back to these first principles. He came not to destroy but to fulfill the law. The Old Testament was summed up in these two commandments, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind, and thy neighbor as thyself. On these two commandments hang all the law and the prophets." These the Saviour fulfilled. He revealed the Fatherhood of God and the brotherhood of men. And the Son of God who is the Son of Man, is the golden ladder uniting earth and heaven. The cure of present day pharisaism is in him. He is God manifested in the flesh, he that hath seen him hath seen the Father: the tenderness of divine love, the yearning of divine compassion, the willingness of divine help. And saved by his blood and renewed by his life, there can be no Chinaman or African, or European, but all are one brotherhood. Whether white or black or yellow "a man's a man for a' that and a' that."

3. Allegiance to the Lord the effect. "The Sabbath was made for man and not man for the Sabbath, therefore the Son of Man is Lord also of the Sabbath day." "He looked upon them with anger, being grieved for the hardness of their hearts. And he said to the man that had the withered hand, stretch forth thine hand! and it was restored whole." "And the Pharisees were filled with anger." They were defeated. The Master did nothing that could be used against him; he had only spoken the healing word. They must either bow to his authority or resent it.

That is the case today. Sabbath keeping is not following a set of rules, it is glad obedience to Christ. It is a way of showing our disinterested love for him. The believer strives in all things to please him, is sorrowful when in anything he displeases him, and walks humbly with him. It is a soul dealing with the unseen Christ. Our doctrines may be scriptural, our practices may be in accord with the word of God, and the ordinances and institutions which we observe and keep may be divinely appointed, but unless the heart be filled with love, filial love to God and fraternal love for men, we are only "a sounding brass and a tinkling cymbal." The human heart would rather follow its own devisive courses. Christ requires his people to do his will. "Ye are my friends, if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things that I say?" "He that hath my commandments and keepeth them, he it is that loveth me." True obedience is the test of discipleship. "If ye love me, keep my commandments." "And this is love, that we walk according to his commandments."

Missions

NOTES.

The Missionary Boards located in New York have issued a pamphlet giving the speeches at the dinner given to the High Commissioners of His Imperial Majesty the Emperor of China. The American people have taken a keen interest in these commissioners. America has something more to suggest to China than her commercial supremacy. "It was felt that at such a historic time Chritsian men should give some witness to their faith and that it was of the highest importance that the Chinese government should see that the best sentiment of America is in sympathy with the foreign missionaries."

There are at work in the Philippines, under appointment of the Presbyterian church through its boards in New York, thirty-three missionaries, distributed at seven different stations. The results of their labors are, two hospitals, two schools, the Silliman Institute in Dumaguete, and the Ellinwood Training School in Manila; forty churches, more than three thousand members, with three ordained Filipinos and fifty local evangelists. In 1904 a net gain of over one hundred per cent in the whole mission. Everywhere crowds listen and individuals accept the gospel. Family life becomes holy, men and women are transformed, resistance to government ceases, race feeling disappears. The days of miracles do not seem to have passed.

CHRIST IN THE HOME.

There is no place where a man's religion is so valuable as his own home. Many a man appears very religious on Sunday, but if you could see him at home with his family, at the table, or when he loses his temper over some trivial thing, you would not wonder when he says he cannot do personal work and it would not do any good for him to speak to his own children about becoming Christians.

A man in Iowa had been storming at his family, especially at his poor wife, one day, until he had spoiled the pleasure of everybody in the house for that day at least. Then he went out, slamming the door behind him. His little boy had stood off to one side listening to it all. He looked into his mother's face and tearful eyes, and, coming across the room, took her hand in his own and exclaimed: "Mother, we made an awful mistake when we married father, didn't we?"—Dr. Torrey.

PRAYER GEMS.

Take a few moments, even in the busy hours, to wait on God.

The whole secret of a Christian life is waiting upon God in a secret place.

Prayer will prevail, when we prepare the way for it.

Perhaps nothing proves so certainly how we are related to the unseen world as our prayers.

Jesus teaches us how to pray and how to get our answers.

"Believe that ye have received and ye shall have." Between the "have received" in heaven, and the "shall have" of earth, "believe." Believing praise and prayer are the link.

The men whom God uses most are men of secret prayer.

Let us pray, brethren, lest we faint by the way.

Prayer is the rope up in the belfry. We pull it, and it rings the bell up in heaven.

Think not the fruit of your prayers depends on the length of them.—Unidentified.

STUDY OF MISSIONS.

The Congo Basin.

BY FRANCES STEWART MOSHER, A. M.

The region of the Congo has recently been brought more prominently before the public than any other part of Africa, on account of the atrocities claimed to have been practiced there. A few weeks ago Rev. F. S. Wiley made an interesting exposé of this subject through the columns of the Star. In this article we shall attempt only a brief geographical and historical outline of the subject.

The River Congo rises very near the centre of the southern portion of Africa. For two hundred and fifty miles it flows southwest, then curves to the northwest in the form of an immense horse-shoe, and after a course of over three thousand miles reaches the Atlantic in a channel, more than twenty miles broad. For a thousand miles the middle Congo is navigable. The river, with its many branches, forms a great water basin over fourteen hundred miles in extent and covering an area of a million and a half square miles.

Aside from the great river and its tributaries there are large navigable lakes and thousands of ponds and pools. From the central plateau rises a range of enormous snow-clad mountains, some reaching a height of fourteen thousand feet. These great waterways, with their more than nine thousand miles of navigation, open a country of dense and luxurious vegetation. The forests of hard and soft wood, fruit bearing trees, gum and rubber trees are the finest in the world. The mining wealth consists in gold, coal and copper.

In this land of natural opportunity live forty million people, hardly above wild animals in their customs; cannibals and idolaters by practice, crushed and maltreated by the Europeans, who seek only to exploit the land for their own selfish greed.

The Congo was discovered by the Portugese a few years before Columbus sailed westward on the Atlantic. They were missionaries as well as explorers. One of the native kings was converted to Christianity. Half a dozen years later a cathedral was built at San Salvador, but the Bible was not given to the people; their crimes were not rebuked and even the missionaries became slaveholders, and after two hundred years the Roman Catholic mission was abandoned.

About the middle of the nineteenth century startling geographical discoveries in Central Africa turned the attention of the world to that region. Lakes, rivers and mountain ranges were explored, geographical mysteries of centuries were revealed, the great missionary and explorer Livingstone was lost and found by the intrepid Stanley, and the horrors of the slave trade in darkest Africa were disclosed. England had spent its millions to free slaves in the colonies. America had poured out blood and treasure unstinted in a similar cause. Africa loomed large in men's thought and the question of slavery startled again the philanthropist, while commerce lured the statesman.

King Leopold of Belgium invited geographers of all nations to meet in a congress at Brussels, September, 1876. Great Britain, Germany, France, Austria, Russia and Italy sent their most distinguished men of science. The International Association for the Exploration and Civilization of Central Africa was formed. King Leopold was made president of a committee in whom all executive power was vested. Gen. Sanford, an American, accepted a place on the committee. Kings and princes became presidents of national committees.

The civilization of Africa began in earnest. Stanley had called the attention of the world to the commercial importance of the upper Congo. Leopold recognized its future possibilites and grasped the situation. Four Belgian expeditions entered Central Africa, but met hardships, misfortune and partial failure. The King of Belgium undaunted, announced himself actuated by the three motives, to provide colonies for his small crowded kingdom, to secure commerce for his people, and to destroy the slave trade. He invited Stanley to take charge of the exploration of the middle and lower Congo, furnishing a large part of the funds from his own private fortune. Stanley himself has written the story of the next five years. In 1885 the Congo Free State, with King Leopold as sovereign ruler, was accepted by an International Congress at Berlin.

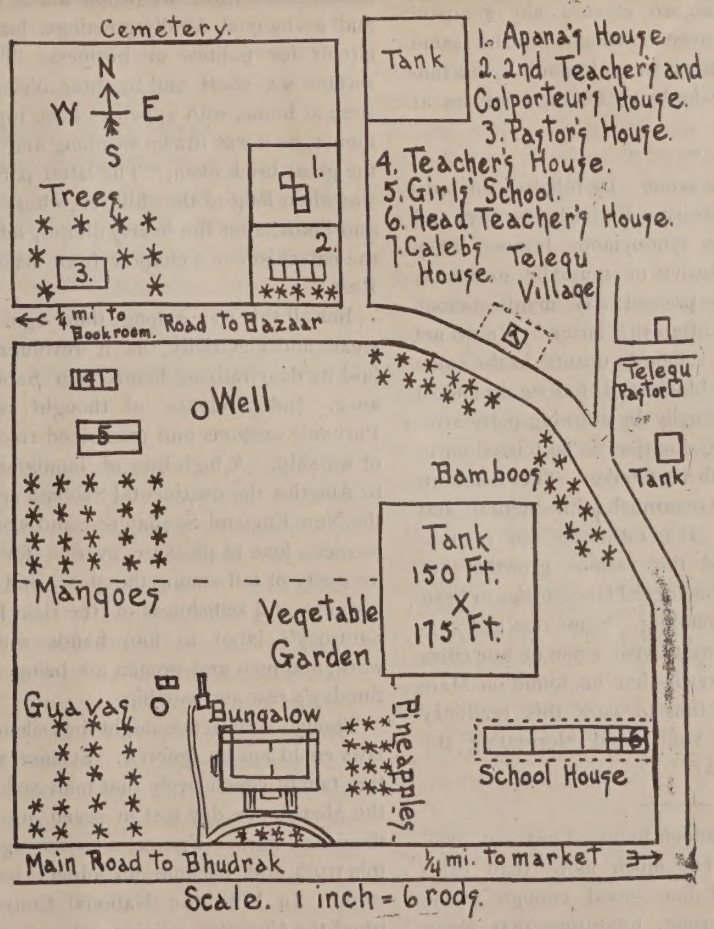
It has indeed been a mammoth undertaking to establish a state, administer laws, provide the means of exchange and commerce, establish postal, telegraph and telephone service in what so recently was an unknown wilderness. The facilities of transportation are an illustration of what avidity for commerce can accomplish. There are already extensive harbors along the lower Congo. More than a hundred steamers, with a large number of smaller boats, carry passengers and baggage on the navigable parts of the Congo.

The Cataract railroad from Matadi, near the mouth of the Congo, around the thirty-two great cataracts to Stanley Pool, a distance of two hundred and sixty miles is built over the summit of the Pallahalla Mountain, seventeen thousand feet above the level of the sea, rising in gradients of one hundred and fifty feet inthe mile. It required nine years and sixty million francs to build the road, and it is a triumph of engineering skill. In one part along the river the platform of the line is cut in terraces in a hard rock, and the roadway is hooked on to the precipitous rock of the mountain for a distance of four miles. Trains on this road run every other day. It requires twenty-four hours to make the passage, as the train moves at the rate of ten miles an hour. The price of a first-class ticket is five hundred francs, or, in American money, at the rate of forty cents a mile. Other railroads and automobile avenues, hundreds of miles in length, are in process of construction through forest and jungle.

The secret of this wonderful energy and the development of the basin of the Congo is a desire for its wealth. The caoutchouc, or rubber tree, is made an object of cultivation. Had Goodyear never discovered how to utilize rubber, much of the civilization of Central Africa would never have been realized. Now a large staff of forestry inspectors regulate the planting of caoutchouc trees and the care of the cultivated forests. Coffee, cocoa, tobacco, sugar, cotton and numerous vines and grasses are raised with great profit. Indeed, it has been the agricultural luxuriance of this country which has so long retained the natives in heathenism and savagery. One will not practice the virtue of industry while nature supplies his wants in indolence.

The errors and abuses perpetrated by the government of the Congo have been many and grievous, but the benefits rendered and the awakening of great nations have imposed upon the Christian church the responsibility of completing the good work begun. For thirty years missionaries of Christ have been the refuge where the poor people of the Congo might present their appeals and find hope, help and justice. The steamers Goodwill and Peace float five thousand miles on the upper river and its tributaries. Two or three hundred Protestant missionaries are in the state. The last dozen years have brought great success. Lukenga, the king of the Balus, begged for evangelists to teach his people to read. He asked for a "God's lawyer." Up and down the river are stations where agriculture and manual labor are taught. One woman physician at Balako attended twenty-five thousand, two hundred patients in one year.

Only a close study will reveal the encouragements of this land where the harvest is so rich and ready to be garnered for Christ.



The accompanying cut represents Chandbali mission property. Chandbali is at the extreme southern part of our India field. Rev. and Mrs. M. J. Coldren are the missionaries, and $800 of their salary is paid by the Wisconsin Yearly Meeting. It requires $1,200 from this country to pay the rest of their salary, and the amounts needed for the station work. The government contributes $190 for the schools each year. The amount for station work is used in maintaining 23 school teachers who have 530 scholars, five preachers, two colporters and three Bible women. The church has 38 members, three Sunday schools with 440 scholars, which recite in two languages. This work was opened in 1888.

Editorial

LIBERALISM.

Our American liberalism often leads us to foolish deeds. The fact that we are so youthful in our national life and ideas, together with the unsettling influence which the strong infusion of foreign-born life into our veins has had, has prompted to the same end. We have scarcely reached the age of national reverence for people, places and buildings, and how often shrewd business gain has obliterated venerable edifices and outraged historic places. When the voice and conscience of a few have been raised to stay the proposed act, the unthinking and unappreciative throng have passed by in stolid indifference on the other side. This is one of the impending evils of our seaboard cities—those which possess within their borders a large proportion of those things we ordinarily term ancient. Whatever of antiquity there is in New York is imported, largely by private means, which is commendable. Still it sometimes seems as though such public offerings were made in lieu of former wrong acts.

It takes more than one generation, under most favorable circumstances to perceive the true spirit of American government and accord one's acts thereto. And it is not to be wondered that our metropolis is oppressively modern, with scarcely a vestige of its honorable past perceptible to the visitor. Boston has fared better, simply because there is more of the native New England spirit alive and vigilant. This spirit is conservative, appreciative and gifted with a reverence for an honorable past. May it never grow less, but speedily leaven the conglomerate lump of our citizenship. It took a mighty effort to save the Betsey Ross house, Philadelphia. It was wanted for a shop! Somebody recently proposed the demolishing of Park Street Church,—to erect a sky scraper! Even Old Ironsides must be caught in the same storm—it cost too much to maintain it! Fortunately not all people take leave of their senses at the same time.

In religion it is the same. By religion we ordinarily mean Christianity. But Christianity and religion are far from synonymous terms. They may be mutually inclusive or mutually exclusive. And judging from the present day manifestations of religions, they are often the latter. We do not attempt to run every religious nature in the same mould or behead the blockhead, but we do almost as much harm occasionally by allowing petty arrogance and misleading doctrine to be foisted on to a receptive public with no rebuke. This is not an age that is concerned overmuch with mental and religious philosophy. It is rather an age of religious bacteriology and the various growths that have blown into the theological laboratories or been placed there are astounding. Some one has suggested that if Paul were to visit some of our cities he would find more creeds than he found on Mars Hill. Is it not about time to cure this tendency by a flood of zeal for souls, and "forgetting the things that are behind?"

To some minds nineteen hundred years of accumulated wisdom are not much more than driftwood on the shores of time—good enough to be gathered up and burned, forgetting that every great thought is the very essence of life; that it is the enduring self of every person; that it is the essential personality of all time. It has been the motive force of every great conscious act, and whether right or wrong, to be comprehended must be sympathetically interpreted. The very common audacity of some speakers in flinging aside the argument and belief of others is no proof of scholarship or piety. It would profit us all, as students of sacred teachings to more often and more thoroughly pursue the whole life activity of some teacher or preacher and assimilate his master purpose. Too often the ugly or gaudy apparel of an idea blunts the interest of our quest and seriously warps our perception. Let us study a little more earnestly the works of the fathers, interpreting them in the spirit of their own times and applying them in the light and spirit of today.

THE KEEPING OF SUNDAY.

The action of France in enacting a law forbidding Sunday labor, brings up again the questions of Sabbath observance and Sunday rest.

The older people of New England remember when Sunday was a day both of almost absolute rest and general worship. In the country the Hebraic injunction, providing for a rest day, was rigidly enforced. Saturday the great brick ovens were filled with pies, Indian pudding, fowl, the traditional pot of beans and loaf of brown bread, all in preparation for Sunday. By sunset the house was swept and garnished, the children tidied and early in bed, the work of the week finished and the entire household orderly and quiet. Breakfast was an hour late, but by the time "the first bell" rung in the village steeple, at half-past nine, work was finished in chamber and kitchen. Those who had not gone to an early meeting or to choir rehearsal were studying the Sunday school lesson or reading the Bible.

As "the last bell" tolled what a wonder it was to watch the teams and carriages come in from the farms. We remember one Congregational church in New Hampshire where, on pleasant Sundays, from seventy-five to a hundred horses would be tied in the church sheds or to the neighboring fences. There was a forenoon service, followed by Sunday school, a quarter or half hour's intermission, while the people ate a simple lunch and exchanged kindly greetings, leaving a wide circuit for politics or business. The afternoon sermon was short, and by three o'clock the people were at home, with appetites keen for the Sunday dinner, as it was drawn steaming and luscious from the great brick oven. The latter part of the day was often long to the children, whose active brains and limbs, after the hearty dinner, rebelled against the catechism or a chapter from Baxter's "Saint's Rest."

But all this was a long time ago. Town life, steam and electricity, as it revolutionized labor, laid its demoralizing hand upon Sabbath observance. Independence of thought revolted from Puritanic customs and prescribed rules and forms of worship. A high tide of immigration brought to America the continental Sabbath and engulphed the New England Sunday rest and worship. Restlessness, love of pleasure, avarice for money, the necessity of toil among the poor, and the thoughtlessness and selfishness of the rich, have caused Saturday's labor to join hands with Monday's work, and men and women are being defrauded of Sunday's rest and worship.

Though conscience might be silenced, natural laws could not be ignored. Science and observation taught conclusively that man and animal need the Mosaic one day rest in seven in order to do their best work. France, a century ago, illustrated this truth and became an object lesson to the world. In 1793 the National Convention abolished the Christian religion, closed churches, remodelled the calendar, banished the good old week and its days, and substituted periods of ten days, with the last a holiday. Labor and pleasure lapsed in the change. The human organization was built with reference to a rest day every seventh day and could not conform to a decimal scale. Napoleon swept away this folly, with other chimeras of the French Revolution and restored the Christian Sabbath, yet its observance in France has been a minimum devoted to worship and a maximum to pleasure.

To meet the increasing demands of some for pleasure, others must toil, and it is just here that governments may intervene. They can not command worship, but they may enforce rest. The state cannot dictate to the conscience, but it can enact laws for the good of its subjects. This is what the French Republic has done, when it enacted a law providing one day's rest in seven.

The side questions from such an enactment are many. Not the whole world, nor an entire nation can completely cease from legitimate work at the same time. Even in strictest Puritan times the minister must get exhausted by his arduous church labors, and it is doubtful if all horses realized the sanctity and restfulness of carrying the family to church through summer heat and winter snow. But the fact that all can not rest at once may help solve theological discussion as to whether Saturday or Sunday is the Sabbath. The sun, in his daily seeming course around the world, brings a different Sunday morning to each meridian. So the great number who toil on Sunday that the multitude may worship and recreate as they demand, more and more the right of a seventh day's rest may find that rest on another day than Sunday. As law enforces cessation from toil, religion will have more opportunity for consideration, and rest will provide worship.

Guizot, in his History of Civilization, has said that there is not a single great principle of civilization which, in order to become universal, has not first passed through France. As we regard the history of the last two centuries we are impressed with the importance of this statement and also the commentary that France has so seldom derived the benefits of its great ideas. Other nations have seized the thought, made it practical and reaped its advantages.

Though France may be in the ban of enacting laws for Sunday rest, the question is one which will confront other nations, and it is well for observing people to note some of the provisions of this bill which, originating in the Senate, passed the Chamber of Deputies by a vote of 575 to 1, the opposition being on the ground that it interfered with the running of institutions which the public demand shall be kept open on Sunday.

By this law all industrial or commercial establishments, public or private, lay or religious, educational or benevolent are prohibited from working an employee more than six days a week. The weekly period of rest should be twenty-four consecutive hours. It should be on Sunday. But if the closing of an establishment on Sunday is injurious to the interests of the public some other day of the week may be used as a rest day, or various rotation may be employed, but any deviation from Sunday rest must be by special authorization of the government. In public works of an urgent nature the state may suspend the law.

NOTES AND QUOTES.

Not all wisdom is new or superficial. An epitaph on an old tombstone has this pithy declaration: "What I gave, that I have; what I spent, that I had; what I kept, that I lost." The dust beneath that stone may not understand it. We may.

New England is to have a new field secretary, in the person of Rev. Rennetts C. Miller, of Fall River, who resigns his pastorate there Oct. 1 to take charge of the work in New England of the International Reform Bureau of Washington, D. C., of which Dr. Wilbur F. Crafts is the well-known superintendent. Mr. Miller will add new vigor to some neglected reforms, giving special attention to a pledge signing crusade in the public schools against the cigarette. He will have some assistance. Mr. Miller is the twin brother of Rev. O. R. Miller, recently elected edior of the publications of the National Temperance Society of New York.

If your spirits droop and you get cold toward the world, walk out into one of our parks and notice the man dressed in blue overalls and frock, whose tanned cheek and horny hand and clear eye proclaim he is an honest workman. Watch him feed the doves which immediately flock to him, or the squirrels that dive into his pockets almost before he is seated. Do you imagine he has lost faith in God's creatures? Those doves and squirrels are more than game to him, and if he has a family it is the apple of his eye.

These days when rush and worry crowd out our more serious thoughts, and we too often think that attendance on a Sunday morning service is all the time we can afford to give to religious meditation, it will do us good to read what Austin Phelps says: "Men say that time is money. That is a wretched burlesque. It would be as truthful to say that light is money, that air is money, that sleep is money. Time is thought; time is knowledge; time is character; time is power; time is the threshold of eternity."

"Experience keeps a dear school, but fools will learn in no other," said wise Poor Richard. When you are warm and perspiring do you rush for an ice cream soda and a draught of air, or have you learned the wisdom of the Chinese, that warm tea and shade are wiser?

Wiley J. Phillips, editor of the California Voice writes thus in regard to the liquor situation in San Francisco. Ponder over his words: "The first Monday morning after the re-opening of the saloon in San Francisco (July 9, 1906,) there were seventy-four victims before the police courts as against five the previous Monday; seventy-two on Friday as against two on the previous Friday, and the second Monday one hundred and thirteen as against three or four the second Monday before reopening. Never again can a man with ordinary intelligence argue that high license reduces the evils of the drink curse, or that prohibition properly enforced does not prohibit."

The Baptist Times and Freeman, London, after giving a running account of "The London of Long Ago," sententiously remarks: "And now as then the advocates of liberty, reform and progress need not be looked for among the nominal ecclesiastical leaders, the titled dignitaries of the church, but among men who in lowlier, and often in despised, circles display the true 'enthusiasm of humanity.'" It was always so. Whenever serving God becomes a profession to be promoted and not a calling to be heeded and obeyed with profound humility and unabating zeal, the clergy lose the power to rule men's soul's.

We doubt whether any denomination was so largely represented at the recent Silver Bay Conference, in proportion to membership, as was our own. This shows a spiritual activity that is gratifying. No doubt those who have attended Silver Bay, Lake Geneva, Moody's School and like inspirational conferences, will be powerful factors in the religious activity of their several communities. The statistics issued are as follows: Total registration, 518; states representated, 24; Canada; foreigh countries four— Africa India, China, Turkey; denominations represented, 20; delegates by denominations as follows; Methodist 149, Congregational 118, Presbyterian 100, Baptist 82, Episcopalian 16, Free Baptist 11, Dutch Reformed 6, Lutheran 6, United Brethren 5, United Presbyterian 4, Reformed Church in the United States 3. Christian 3, Evangelical 2, Methodist South 2. Baptist South 1, Canadian Methodist 1, Adventists 1, Universalist 1, Reformed Episcopal 1, Moravian 1, unclassified 5.

Storer College is to entertain the Annual Conference of the Niagara Movement, which meets Aug 15–19. It will be remembered that this is a movement inaugurated one year ago at Niagara Falls, whence the name. Its purpose seems to be to bring together the strongest colored men of America for the purpose of interchanging ideas on the great social, political and religious problems confronting our country and especially touching the colored people. Dr. W. E. B. DuBois is secretary of the movement.

In the article by G. B. Hopkins, published in the Star of Aug. 2, on page 9, line 6, the word "Maine" should be names.

Are you reading the notes by General Secretary Myers? Too much stress can not be placed on the missionary spirit of a church and people. The moment a pastor allows himself to grow indifferent to the zeal of his congregation in matters missionary, that moment he is losing sight of the central ideal of a progressive Christianity. Pastoral indifrerence in these matters is often—too often—due to ignorance or prejudice, and whereas his people would gladly become learners and doers, he is a veritable stumbling block in their way. But that is not all. There are congregations which tell their pastors in a dictatorial way that they will have none of this missionary propoganda from their pulpits. Did you ever notice how many church workers come from such a fold? How many dollars went to worthy colleges and public institutions? How spiritual those worshippers were? Let our ministry and missionary workers get to work and catch the live spirit of our secretary.

"Nick" and Alice will soon be back. They have been royally treated and treated by royalty, and have memories that practically circle the earth. They have fairly divided the honors of the summer with William J. Bryan, who has waiting his arrival on this side such a reception as has seldom been given to a private American. Mr. Bryan belongs to America and in his strong adherence to temperance, Sunday observance and statesman-like expressions, he has grown in the respect of all men.

Courtesy in public officials has never been overmuch in evidence in this country. Nor has our modesty ever done us serious injury. There are those who think that schools of etiquette, where policemen, street car conductors, telephone girls, deparment store clerks, and the like, might receive rudimentary instruction in good manners, are the latest necessity in our educational system. Certain it is that if manners were less brusque, speech more gentle and help more graciously bestowed occasionally, our temperature would be greatly lowered these August days. Possibly we can set the above mentioned people a good example. Try it.

In the seventeen states connected with the Southern Baptist Convention, there are 21,802 churches in 809 associations. The increase by baptism the past year has been 105,905, and by letter 76,149. The total membership is 1,899,427. The Sunday schools number 11,587, and the enrolment is 844,040. The colored Baptist membership in the seventeen states is 1,941,653; white and colored Baptists in those states are 3,841,080. The corresponding number in the Northern states is 1,090,176, making a total in the whole country of 4,931,256.

CURRENT NEWS NOTES.

(Continued from Page One.)

right amidst these barren rocks, shut in by these impenetrable ice fields, to refrain from shouting for very joy. Yes, joy! not because one owned more dollar bills than the next man, or enough to spell ease and luxury, but because one was consciously sharing, 'the joy of our Lord'—the joy of service, the joy of being the redeemer of another's life."

Steel Filings.

Three years have passed since U. S. Steel Corporation common stock paid anything. Now a dividend of one per cent, covering six months of operation, is declared. The preferred stock receives a dividend of 1 3-4 per cent. Everybody knows that $508,000,000 common stock and $360,000,000 preferred stock means enormous inflation. But the interesting features of the disclosures are the $40,000,000 earnings of the past year and the fact that the American consumers go on submis sively paying $28 per ton, and our chuckling British friend in Liverpool buys to his heart's content at the rate of $21 per ton.. Of course not all the earnings are distributed. A large percentage goes to the reserve, depreciation, improvement and replacement accounts. But the whole matter of selling the "surplus product" abroad is an interesting morsel for the protectionist to roll under his tongue—and some plain folk are getting interested, too.

Briefs.

William J. Bryan demands the resignation of national committeeman Sullivan of Illinois, on the ground that he was "one of the leaders in the high crimes and misdemeanors committed against the Democracy of Illinois."—W. A. Larned has again won the national lawn tennis championship by defeating Carl Behr.—The Bann Rowing Club of Coleraine, Ireland, have invited the Harvard crew to row against them some time after the race with Cambridge. The Bann eight have won every race they have contested in this year.—Secretary Wilson speaks for the quality of our canned meat and doubtless allays somewhat the gastronomic tribulations of foreign buyers.—The way in which a Philiadelphia court dispatched justice the other day in the case of the kidnapper of Freddie Muth is exemplary. To be indicted, arraigned, tried and sentenced in three hours and twenty-six minutes is speedy and efficient work. The culprit plead guilty and a sentence of twenty years imprisonment was imposed.—In his circumnavigation of South America, Secretary Root will probably visit every country of that land. His mission of good will and as a semi-official representative of the United States should effect much in disarming suspicion of the motives of our President in dealing with our South American friends. Distinguished honor has been shown him already and if his mission shall be successful, Secretary Root will have demonstrated his right to be the successor of John Hay.—Leslie's Weekly in commenting on politics says, "Democrats as well as Republicans know the invincibility of Roosveltism in politics. The only sure embodiment of Rooseveltism is Theodore Roosevelt. He is the logical Republican and Democratic candidate for 1908."—Picking cranberries on Sunday is not "a work of necessity," says the full bench of the Mass. Supreme Court. Commend the wisdom shown.—The Protestant Episcopal Cathedral of St. John the Divine, being built on Morning Side Heights, New York, will be the finest example of church architecture in the New World. Its spire, to be 425 feet high, will be overtopped by five structures only, the Eiffel Tower, Pyramid of Cheops, Washington Monument and Cathedrals of Cologne and Strasburg. Among sacred edifices it will be fifth in length, St. Peters, Amiens, Canterbury and Antwerp exceed it.—The search recently made in the Marine Museum at Salem, Mass., has brought to light the actual plans by which the Constitution was built. The ship will now be restored to the condition it was in when it was sent out to make supreme the Stars and Stripes.—It may not be impertinent to ask the State of Maine which is more valuable, a thread of cotton or a thread of thought. Judging from the report of the Committee of the Maine Pedagogical Association we should say the former. A large percentage of the women teachers have a salary less than $200. Most expensive economy.—Dr. and Mrs. A. T. Salley are spending their vacation at Northfield, attending the conference; Profs. Angell, Anthony, Purington and Dr. W. H. Bowen, of Providence, R. I., are supplying his pulpit during his absence.—A number of our clergymen and lay members are finding rest and inspiration at Northfield.—The India Notes in last week's Star should have been credited to Mrs. Griffin.

Publisher's Notes

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Family Circle

THE MAKING OF A MADONNA.

In the wooded solitudes of northern Italy, alone, and with a sad heart, dwelt the hermit Pietro.

In the early years of his life he had been gay and foolish, spending his money freely and without thought, on whatsoever pleasures took his fancy at the time. In those days he had many friends and companions of his youth who helped him to spend his wealth, but when that began to dwindle and poverty to show her face, they left him for other fields of sport and gain.

In his old age Pietro had two earthly objecs to make his lonely life less lonely and to them he gave much thought. The one was a big old oak tree just outside his dwelling, the mighty strength of which, combined with its strange shaped branches, filled him so often with weird fancies that he would construct mental faces long since lost to earthly vision. The other object of his fancy was flesh and bone, the little Mariette, daughter of his nearest neighbor, a veritable child of the sun, who many times in the course of a month ran up to see him always bringing with her a basket of cakes and bread from her own happy, simple home.

Mariette, besides, always brought her sweet smiles and whiled away many a lonely hour, so that the good old hermit felt the child's life part of his own.

But time passed by, and one year great distress came into the peaceful valley. Rain fell incessantly—torrential rainsfor days and weeks, until the river swelled and oveflowed its banks, and the once fertile valley looked like a lake with tree tops only as landmarks. Country people could not stay in their homes, and fled quickly to the towns. One morning Pietro found he had to walk knee-deep out of his hut; and as the water was still rising, he managed to climb into the gnarled branches of his old friend the oak and saw, to his horror, the once varied landscape now all water. There was no escape for him, so there he stayed; and as the long hours went by, he grew cold and hungry and knew that he could get no help. In the meantime, Mariette looked anxiously along the valley to see if she could in any way get to her old friend's relief always hoping he had joined some of the other sufferers and was out of danger.

After some time the rain ceased and the waters began to subside. Taking the first opportunity, Mariette took her basket filled with the usual good things on her arm and went off toward the old hermit's home. Arriving there, she found the hut empty; and with no response to her cries, her heart was heavy. She listened and thought she heard a groan! Looking up to the oak, from whence she thought it came, she saw poor old Pietro clinging to one of the branches. She was soon beside him, and revived him for a few moments with her refreshments. But it was only a brief respite, sufficient for him to bless his deliverer. With his last breath he prophesied that her memory would never die, but be a living and constant source of sweet encouragement for succeeding generations! Then, looking at the old oak that had been his constant companion, he blessed that also and then he breathed his last.

Some years rolled by. Mariette married a young man of her own station and there were perfect love and happiness in their humble home. Children were born of their union healthy little creatures, sunburnt and full of life with the abundance of love and fresh air. Mariette often sat at her cottage door or knitting and singing her favorite songs, out of the fullness of her heart, with contentment and peace. One of these happy mornings, her household duties being completed, she sat with her children on the bench outside her cottage her face radiant with joy, when her attention was attracted to a passing stranger, a man of marked beauty of face, though pale and delicate.

He was gazing at her with a rapt expression of delight. Seeing she had noticed him, and was a little embarassed, he stepped forward and asked permission to rest himself on an upturned barrel. As hospitality is the strong feature of the Italian nature, she at once complied. He asked her some questions as to her home, her life, her children and in the conversation she became less embarassed. Then he told her he was an artist, and would like so much to make a little stuudy of herself and child just as she sat. After a little time she agreed. But now came a new difficulty the artist had no paper nor canvas with him whereon to make the sketch! His desire for her face was very great; and, as desire masters difficulties, looking round him, he saw an old barrel with an end of light brown oak. With ready resource he soon broke up the barrel and used the end to make his study on. Quickly, with masterly hand, he had a striking impression of a true, beautiful woman's face and arms, holding her babe upon her knee, who responded with love and trust to his mother's embrace.

When all was completed to the young artist's satisfaction he presented her with a little golden reward for her kindness, which brightened their little home for many a day.

Time proved that the old hermit's blessings and last words were to be fulfilled. The artist proved to be the immortal Raphael, and the inspiration of that morning's ramble that he made was the production of one of his first masterpieces, "The Madonna della Seggiola," which he always held to be his finest Madonna.

Many and many a hopeless study he had made to fulfill his conception of a perfect Madonna, and now he had found her in the life about him—a true, natural, perfect woman and mother, with a pure soul expressed in her eyes and her simplicity—Quiver.

HUMOR IN THE FAMILY.

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the capacity to have a little amusement along with the humdrum cares and work of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things, and who can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull because they are allowed to become so deeply impressed with a sense of the cares and responsibiilties of life as not to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty humorous friend is like sunshine on a cloudy day. While it is oppressive to hear persons constantly striving to say witty or funny things, it is comfortable, seeing what a brightener a little mirth is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, instead of becoming irritated about it.

"Wife, what is the reason I can never find a clean shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then, with a comical look, she said,

"I never could guess conundrums; I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her, and then she felt happy; and so what might have been an occasion for unkind feelings and hard words became just the contrary, all through the little vein of humor that cropped out to the surface.

Some children have a peculiar faculty for giving a humorous turn to things when they are reproved. It is just as well often-times to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—Lutheran.

WHAT THE BIBLE DOES.

"I dont' see the use of reading the Bible," said George with a scowl; "I like a regular Indian story, and lots of fighting."

"And I'd rather hear fairy stories" said Kate.

Mamma was away for a whole month, and she had got George to promise that every night before going to bed he would read a few verses to Kate from the little Bible.

"All the same, the Bible is the best Book," said a voice from the other room.

"Oh, did you hear papa" cried George, turning red.

"Tomorrow, I'll explain to you why," said papa, coming in for a goodnight kiss.

The next day papa got out the globe from the school-room closet, where it had been put the day vacation began. Papa had some black chalk, and with it he marked parts of the countries.

"What makes you do that" asked Kate.

"These are the lands where there are no Bibles," said papa; and the reason I mark them black is because the people's lives are dark and unhappy. Why, over here in China little girls used to cry because their feet were bound tightly to make them small; and in India it is sadness to be born a girl, for the women are treated badly; and in many of these countries any one's life is hardly safe."

"What does the Bible do" asked George.

"It teaches the people how to live good lives," said papa; and he drew white marks through the black; to show where the Bible had been carried and the good it had done.

"Indian and fairy stories are all very well," he said, "but that is the best book."—Exchange.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our path, full of freshness, fragrance and beauty, do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing well. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themsevles. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand; from an unhappy, misgoverned, and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings which have made their own lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows, while from the home which is the abode of discontent and strife and trouble they fly forth as vultures to rend their prey.

The class of men who disturb and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.—Friends Intelligencer.

FAITHFULNESS REWARDED.

It is said that Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer. The fee promised was only twenty dollars. Yet, to do his client full justice, Webster found he must journey to Boston and consult the law library. This involved the expense of about the amount of his fee, but, after hesitating a little, he decided to go to Boston, and consult the authorities, let the cost be what it might. He gained the case. Years after this Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous, he said, "to expect me to prepare a legal document at a few hours notice.

But when they insisted that he should look at the papers, he consented.

It was his old twenty dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and he took the case and won it. The court knew he had had no time for preparation and was astonished at the skill with which he handled the case.

"So, you see,' said Webster, as he concluded, "I was handsomely paid, both in fame and money, for that journey to Boston."

Faithfulness in spiritual things corresponds to thoroughness in material things and has its own rewards.

Fatihfulness in little things brings rule over great things. Faithfulness in the least leads to faithfulness in the most. Faithfulness on earth gives us a place "with him over the earth. Faithfulness unto death wins the crown of life.—Word and Work.

THE CURFEW AND WHY IT WAS SO CALLED.

Long, long ago, before even your oldest grandest grandmother was born, people did not have chimneys on their houses. A hole was made in the centre of the room, under an opening in the roof, exactly the way that the Indians do in their tepees. When the family went to bed at night they covered this hole in the roof with a board and threw ashes over the embers to keep the wooden house from catching fire while the people slept. It was the custom in every town and village for a bell to be rung each night, warning the inhabitants to cover their fires, put out their lights and go to bed. This bell was called the "curfew" or "cover fire bell."

Selections

RABBI WISE ON SUFFRAGE.

Dr. Stephen S. Wise of Portland, Ore., made the following fine address at one of the meetings held in the Heileg Theatre during the campaign:

"We are told that women do not want the ballot. A deputation once waited upon Lincoln, and told him the negro did not desire emancipation. Lincoln answered: 'If so, it shows how badly he needs it.'' In Russia the nobles are assuring the Czar that the peasants do not want freedom. Liberty was never yet sought from tyranny without assurances that the people for whom it is sought do not want it. These stale, worn-out and thread-bare arguments are the last resort of the enemies of democracy.

IS IT UNWOMANLY?

"We are told it would be unwomanly. Whenever women begin to do something new, it is always called unwomanly. I can remember when it was thought unwomanly for a woman to know how to swim, or to have good health and a good appetite.

AS TO CHILD LABOR.

"The president of a woman's club in a Southern city lately said that she took no interest in the suffrage question. She added: 'We women of the South want to please the men.' Tonight thousands of little children in her state will toil all night in the factories. Which is the unwomanly woman, that club president, or the Colorado women voters who have stopped child labor and kept in office Judge Lindsey of the Denver juvenile court, the friend and champion of the children?

"The question was once asked, 'Is Christianity a failure?' Some one answered, 'We don't know. It has never been tried.' Equal suffrage has never been thoroughly tried, any more than Christianity has; but we know that we have more social and humane legislation where women have the ballot. In New South Wales the first Parliament elected in part by womens' votes passed a law for the better protection of children, and then one for the better protection of young girls, although it was a Parliament made up of men alone, and not of men and women, as it ought to be and will be.

"INFLUENCE."

"Then we are told that women ought not to vote, because they already have so much influence for good. What an absurd argument! A woman now has a magnificent influence; if she gets the ballot will she at once become dangerous and pernicious?

"The most serious obstacle is the spirit of those who believe that manhood suffrage is a failure and ought to be wiped out. If you believe that, you will vote against equal suffrage, of course. But if you believe that democracy is the hope of the ages, vote for the amendment.

NOT A NATURAL RIGHT.

"An eloquent minister of the gospel says women ought not to vote because suffrage is not a natural but a derived right. So is the right of your children to a common school educaton. So is our right to sanitary and police protection;. It is not natural; heaven did not make policemen. But who will say that girls should be shut out from school or women from police protection, because it is not a natural right?

Another great force opposed is Mr. Sleek, Contented Conservatism. He has three names, like some ministers of the gospel. (This was a hit at the Rev. Clarence True Wilson). He has stood in the way of every reform in history, because his father did not believe in it and his grandfather never heard of it.

TIMID CAPITAL.

"Another opposing force is capital—not honest capital, which has nothing to fear from women's vote, but dishonest, grafting, exploiting capital, which rightly fears to give more power to the people.

"Even honest capital is by nature timorous and conservative. There has never been a a reform in history which it has favored, from the liberation of the Hebrew slaves in Egypt, to which the Egyptian capitalists were much opposed, to the equal suffrage amendment now before the people of Oregon. They say it would scare away foreign capital, and we should have to content ourselves with capital made in Oregon. Shall we repeal the Initiative and Referendum because capital does not like them? I can tell you a way to attract capital. Pass a law that children over four years old may work fourteen hours a day, seven days in the week, at wages of fifty cents a month.

"An active opponent of equal suffrage in New York wrote to me, 'I dont' want to prolong my correspondence with you any further, for a man who at this late day talks about the "right" of suffrage is impervious to reason.' Nowadays, all talk of rights is called old-fashioned and provincial. But I have learned that in the last analysis the one great question to be aksed about antyhing is, 'Is it right?'

DRONES AND DRUDGES.

"There are two large classes of women, the drones and the drudges. The drudges certainly need the ballot; and the drones really need it as much as the drudges do, in order that an element greater than bridge whist may come into their vapid and empty lives.

TAXATION AND REPRESENTATION.

"The war of 1776 was fought against taxation without representation. But we are told that most women pay no tax. A few days ago, as a member of the board of child labor inspectors, I went to two factories where I had been told that children under age were employed. The owner of one factory told me that he thought all this anti-child-labor legislation was fudge. In his anrgy face I saw the determination to repeal it if possible. I am sure he is an Anti. In his factory I saw between one and two hundred young girls and about twent-five young boys, working for a pittance. In the other factory I was told that young children were not employed, because it would be dangerous—to the machines, which were valuable. Then and there I made up my mind that, so far as it depended on me, all women, even if they had no property on which to be taxed, should have the ballot to protect their lives, their honor and their fortunes."

Rabbi Wise is about to leave Portland for New York, much to Portland's regret. The New York suffragists should look out for his arrival, and enlist him to speak at their meeetings.

THE WORLD'S GREATEST WOMAN PHILANTHROPIST.

The Baroness Burdett-Coutts, the world's greatest woman philanthropist, celebrated her ninety-second birthday anniversary recently. Seventy years ago she inherited a fortune of $10,000,000, but the sum increased so rapidly that she has been able to give away over $25,000,000.

There is no woman more loved in all England than the Baroness Burdett-Coutts and over the length and breadth of the island are scattered churches and schools which owe their origin to her generosity. Schools and hospitals have also been established in the colonies, while in London over 300 families are cared for in model homes built by her. St. Stephen's, Westminster, with its three schools and rectory, was richly endowed in memory of Sir Francis Burdett and the baroness. She has organized funds for widows and built homes for the wives and children of soldiers. One day she gave $2,500,000 in one sum for the building of homes for the poor in England. She was the first woman to whom the freedom of the city of London was ever given and the founder of many of the most noted charities in the British empire.

With marked social and intellectual gifts, the baroness has known and entertained the leading men and women of the past century and she has many a story to tell of the days of William IV., of Lord Grey, the Duke of Wellingon, and Lord Palmerson. She went through the London slums with Charles Dickens when he was writing of them. Thomas Moore, in his journal, tells of a viisit to Miss Coutts on the night after a famous ball in London.

"Next day," he says, "I called upon Miss Coutts, whom I had seen in all her splendor the night before, and found her prepared to send it back to the bank. 'Would you like,' she asked, 'to see it by daylight?'' and on my assenting took me to a room upstairs where the treasure was deposited. Amongst it was the precious tiara of Marie Antoinette; and on my asking her what altogether might be the value of her dress last night, she answered in her quiet way., "I think about 100,000 pounds.' "

For her generous deeds Queen Victoria made her a baroness, and she has always had pleasant relations with the royal family. The Princess of Wales and her children are constant visitors at her home, and the late Duchess of Teck was one of her closest friends.

The baroness was sixty-seven before Cupid captured her heart and she married Mr. Ashmead-Bartlett, who was nearly forty years her junior. Contrary to the fears of her friends. the marriage proved a wise and happy one. Mr. Ashmead-Bartlett has acted as his wife's secretary and almoner, relieving her of the heavy burden of personal supervision and executive detail.

Personally the baroness is a particularly benevolent and kindly looking woman, with a slender figure and a somewhat delicate appearance. But, notwithstanding her advanced age, she still leads a busy life. Despite the enormous number of applications for pecuniary assistance, every case is inquired into, and no genuine case of distress is allowed to go unrelieved. A work in which she takes the keenest interest is that of helping rising geniuses. Not a few famous singers, actors and musicians owe their positions entirely to her aid. She her self is a fine musician and artist.

To dumb animals and birds the baroness is no less kind. At her favorite residence, Holly Lodge, she has an extraordinary collection of pets—goats, donkeys, nightingales, parrots, robins and others.

Lady Burdett-Coutts is today the oldest woman of note alive in the world, but her long career is drawing peacefully to its inevitable close. Speaking of her present pleasures, she says:

"They are simple. I love my pets; I enjoy my garden; I am fond of reading, and I like to think of the world today and then as it used to be when I was a girl. The world is more thoughtful, more generous, though its generosity may be more scientific than it used to be. Still, there is much that is spontaneous in this busy age, and that which is spontaneous is generally good."—Selected.

RENOVATING DRESS SKIRTS.

There is nothing that adds so much to a girl's neat appearance as a clean dress skirt, free from wrinkles, but it takes vigilance and industry to keep the woolen skirts fresh and dainty looking. In the first place, every spot should be removed as soon as it appears, and no matter what material is being cleaned, use a piece of the same color and fabric to do the cleaning with, and rub the spot length wise of the cloth and with the weave, and continue the rubbing until the material is perfectly dry. Deodorized benzine is very good for removing any kind of grease spots from any kind of goods, and does not change the color. If the fabric is wrinkled, slip the skirt over the ironing board, sponge any stains with warm suds, to which a little ammonia has been added; then dampen the cloth slightly and press on the wrong side with a hot iron, being careful to iron every inch of the fabric and your skirt will seem like a new one. Nearly all woolen goods will wash well

A faded blue skirt was recently washed clean and then colored a rich dark blue with diamond dye for wool and a pale blue evening waist that had become soiled was colored the same shade of blue. Then they were fashioned into a stylish shirt waist suit, and the nice new garments cost a very small sum of money. The best way to clean a delicate colored woolen skirt is to wash it in warm water with one tablespoonful each of ammonia and beef's gall to a pail of water. The ammonia cleans the fabric and the beef's gall sets the color.

M. A. T.

EQUAL TO A HARD WOOD FLOOR.

For the house-wife who reads the Morning Star and wishes a good reliable floor-stain for her little parlor and sitting room, I can safely say that this is the best one I ever used. It is inexpensive and easily cared for, and it more nearly resembles a hard wood floor than any I have ever used or seen.

The preparation necessary before applying the stain is to be considered very carefully, for here is where so many fail; they neglect this part of the work, thinking the stain will hide all deficiencies, but it does not. If there are cracks between the boards they must be filled before the stain is applied. If the floor is gotten perfectly clean the stain will adhere more firmly and not show streaks or unclouded surfaces beneath. The best way to remove all grease spots or soil is to make a nice warm suds of rain water and pearline and wipe perfectly dry. When the floor is ready for the stain mix linseed oil and burnt umber together, a tablespoonful of burnt umber to a pint of linseed oil. Try a little of it on a piece of wood. If you wish it darker put in more burnt umber, or if lighter, add more oil. Use a paint brush and put on evenly.

S. H. H.

CHURCH CARPETS AT MANUFACTURERS PRICES. JOHN H. PRAY & SONS CO. 658 WASHINGTON ST. BOSTON.

United Society

☞The officers of the United Society of Free Baptist Young People are as follows: *President*, E. P. Metcalf, Providence, R. I.; *Vice-President*, Rev. T. J. Mawhorter, Wawaka, and.; *Recording Secretary*, Miss Agnes Collins So. Danville, N. H.; *General Treasurer*, Rev. Arthur Given, D. D., Providence, R. I.; *General Secretary* and *Junior Superintendent*, Harry S. Myers, Hillsdale, Mich. Ernest G. Wellesley-Wesley, Providence, R. I., *Editor of Young People's Department in* MORNING STAR.

The first five officers and the following members of the council constitute the Executive Board: President H. T. McDonald, Harper's Ferry, W. Va.; Miss Alice Andrews, South Wayne, Wis.; Rev. J. H. Wolfe, Adams, Neb.; Rev. R. R. Kennan, 2978 South Park Ave., Chicago, Ill.; E. K. Jordan, Lewiston, Me.; Miss Rachel Davies, Cleveland, O.; Miss Frankie L. Griffin, Keuka Park, N. Y.; F. A. Young, Laconia, N. H.; Rev. C. E. McColley, Estherville, Ia.

☞Please address all matter for this department to Ernest Wellesley-Wesley, 161 Smith Street, Providence, R. I., who will be glad to answer personal letters regarding young people's work by mail if stamp is enclosed and questions of general interest on this page.

General questions relating to the work of the young people's and junior societies should be sent to Harry S. Myers, Hillsdale, Mich.

NOTES.

The question asked by our state and local unions, by each society, by each member, should not be:—is our work better than it was last year? but:—is our work the best it can be under existing conditions?

Neither should we consent to be too much limited by existing conditions. In many cases, though not in all, the conditions are what we make them. It is frequently ours to make or at least to mould and to modify conditions. If things are not favorable to our work, part of the work before us is to make them favorable.

It often appears to us that our surroundings and conditions are peculiar to ourselves, that there can be no other society quite so unfavorably circumstanced, that our surroundings are more discouraging than those of other societies. Should this be true (probably it is not true) then part of the work given us is the changing of the discouraging things to things which shall encourage. Little credit is ours if we can succeed only when all things favor us. We deserve credit only when we win the race against tide, wind and currents.

Floating with all things favoring us is an easy-going way of making progress towards a given point, though it is not usually the best or quickest way of getting there. Floating may suit the happy-go-lucky temperament but this method is never energetic, rapid, conquering enough for men and women who possess much natural "go," energized by the Divine life within them. Whatever the tide, the wind, the current, if you cannot force them to become your slaves you can, at least, make them conquered foes. Force oppostion to bow at your feet.

Seek the very best, be satisfied with nothing less. Better is to be preferred to worse, but best must ever be the faithful Christian's only ideal. If we seek the better it should be only as a step towards the best, which must ever be kept in view. Our societies, our members, must pray, study, plan, consult, think, to conduct their meetings, to carry on their work, to push all their endeavors in the very best way, to attain the very best results. Are we all striving after this? Are not some of us satisfied with things as they are? Let us not travel in bullock wagons when we can use the express. The King's business never calls for sloth.

Members will soon be coming home. If you have spent the right kind of a vacation you will come back re-created in body, in mind, in spirit. Let the results of this re-creation appear in all our work attempted in the Name of Christ. If old methods are producing the best possible results push them with all your powers. Do not, without cause, forsake the tried and true and proved "old" for the sake of the merely "new." If old methods are not giving the best results, seek to discover and to use the best. Overboard, at once, with all failing method in doing the work of God. Let us, however, be sure that the failure is in the methods, not in ourselves, before we discard the old. The work of God ever demands our very best. To offer God less than our best is to offer him the lame, the halt, the maimed, the deformed.

YOUNG PEOPLE'S MEETING.

Aug. 19.

Luke 11: 42-44.

What is the Sin of Phariseeism?

Perhaps the question asked by our topic may be briefly answered by stating that the sin of the Pharisees consisted in excessive zeal for form and ritual without heart transformation and true inner life—the idolizing of the mere letter without much, if any, depth of spiritual application.

A closer study of the Pharisee, as he appeared during the period of our Lord's life upon earth, reveals what may be described as a desire to accumulate merit by means of good works, obedience to the letter, observance of the most minute details, and blind acceptance of the traditions of the elders even to the non-observance of the law. It would almost appear as though the Pharisee of those days had as much faith in his power to accumulate merit as to counterbalance his demerit, as has the formalist of India, Italy and Spain. The teachings of Jesus Christ so cut into the very root of Phariseeism that the leaders of this party clearly realized the issue before them:—they must reject Christ if they would hold thir own traditions or they must reject their traditions if they would accept Christ. This has ever been the demand upon very kind of Phariseeism. The Pharisees of Christ's day chose the former, so do the Pharisees of our own days. Mint, anise and cummin are tithed, but the weightier matters of the true spiritual life are wholly overlooked or simply imitated.

The danger of Phariseeism will never disappear until the flesh, the carnal self, is wholly subjected to Jesus Christ. Why do not all professed Christians consent to this process? Because it demands, not (as so many put it) self-crucifixion, but rather crucifixion of the flesh. We cannot crucify ourselves, we surrender ourselves to Christ for Him to crucify us, that is the fleshly, the carnal part. The struggle which may be said to ever precede this most blessed victory appears, from the distance, to be so severe, so painful, so terrible that the many turn aside. Most surely, however, must renouncing of the self-life come before any real spiritual illumination; with spiritual illumination comes, must come, the death of Phariseeism.

Could Christians but see, before the battle is entered, the blessedness which follows after the victory is won, the cost of the struggle would not be given one moment's thought. The pain is for the moment; the deep, rich flooding joy is for ever.

Let us never be satisfied with the Phariseeism of the mere outward. It is valueless for the present. It is worse than valueless for the future. However thickly plated, jewelled, adorned may be the shell, without the kernel it can afford no nourishment. Phariseeism adorns the empty shell and casts the kernel away. In the kernel, not in the shell, is life. When life, light and love enter the soul Phariseeism disappears forever. Purity poisons Phariseeism as sin poisons spiritual life.

The evil can be driven out only by the incoming of the good. When the Perfect enters, the imperfect (with all that belongs to it) flees. To avoid Pharisseeism, the sham, the unreal, let us admit Christ the Real.

Pray for Turkey and Arabia. That Mohammedans may accept Christ.

JUNIOR TOPIC.

Aug. 19:

1. Kings 19: 4-8.

A Discouraged Prophet Under a Juniper Tree.

Our last lesson briefly reviewed taking up, also, our daily readings, will prove very heplful in our study of the lesson now before us. The two lessons being so closely connected that they should not be wholly separated. The prophets of the no-god Baal had been given opportunity to present their claims, so had the one prophet of the true God; the decision had been well nigh unanimously in favor of the God of Elijah. To show their sincerity the people had risen up and put to death all those who had sought to turn them from the worship of God. This slaughter of the prophets of Baal should not be passed over without some explanation, for it is probable some of your members will wonder why God permitted this wholesale killing. Explain the seemingly cruel act by showing the awful results to the people of the teaching of these men, the results being terrible in this life and a thousandfold worse in the life to come. It was simply a question of the life of a few hundred wicked men or the life of the whole nation. In our own day we have to severely punish the criminal in order to save the nation. No crime can have more fearful results than the crime of teaching men to forsake and deny God. Had the false teachers been suffered to live they would, we may be sure, have very soon succeeded in breaking up the influence of the one man, Elijah.

There was a very wicked queen reigning over the land as the wife of Ahab. What was her name? Jezebel appears to have had great influence over her husband and as great, if not greater, power, in the land as he. The slaughter of the prophets of Baal whom Ahab appears to have chosen as his idol god does not seem to have included the prophets of the gods of the groves which were the ones she worshipped. It looks to us as though Jezebel must have given orders that none of her false prophets should attend the meeting on Mount Carmel. They were not slaughtered with the rest. The story told this queen by her husband ought to have shown her the wickedness of her conduct, the uselessness of idols which could not protect their own priests. It did not have this effect. What was the result on Jezebel? What foolish promise did she make? Can anyone suggest why she could not do what she said she would?

Elijah, so it may seem to us (and so many believe) heard of Jezebel's promise and fled from Samaria, going a journey of nearly one hundred miles before he stopped to take rest. It may be, so others believe, that God told him to leave, now that this great work had been done. At the end of such a long walk the prophet must have been very tired. When we are tired out most of us are liable to feel more discouraged than when we feel fresh, strong, able to do great things. Perhaps Elijah thought that no good would come out of what he had done since Jezebel's prophets were all alive. We do not always know what good we are doing; neither do any of us know, at the time, how much evil we are doing. Elijah was very much discouraged by the results, by his weariness, by his hunger, by the seeming fact that God had left him alone. What prayer did Elijah make to God? Why did not God answer it in Elijah's way? How did God answer it? Whom did God send to encourage Elijah? God never forsakes any who really trust him though he may, at times, seem to do this.

DAILY BIBLE READINGS.

What is Phariseeism.

Monday, Aug. 13.

Pharisees sought signs. Matt. 16: 1-12. Sight is the guide of the Pharisee. What he sees he will believe. "Give us a sign," is his demand. He wishes to see something unusual. He would gratify curiosity. Signs were given in abundance by our Lord; the Pharisees wanted one to suit his ideas. Read Luke 16: 27-31. Faith believes, that it may know. Sight would see, in order to believe.

Pray for the Russian Empire. For theological and missionary training schools.

Tuesday, Aug. 14.

Hated by Pharisees. Matt. 21: 33-46. Notwithstanding their profession of love for the good, the Absolute Good is hated. The Absolute reproves all evil. Evil never relishes too pointed, too personal reproof. The spirit of the Pharisee prevails today. The preachers of smooth things are by no means unsought in our day. Love, respect and popularity sought through the least disloyalty is a bad bargain.

Pray for Greece; for the Balkan States. For students in our India mission schools.

Wednesday, Aug. 15.

Hypocritical Pharisees. Matt. 23: 27-39. Outward appearance is an abomination to God. God is never deceived and spiritual, intelligent men are deceived but a short time by veneer, putty, paint and polish on the mere outside. The illuminated of God very soon discern the hypocrites. The within, not the without, is the only proof of character. If the inner eye is not pure, turned toward God, profession is valueless.

Pray for North Africa. For minister of the home churches.

Thursday, Aug. 16.

Covetous Pharisees. Luke 12: 13-15. The covetous cannot be in fellowship with God. The right attitude must be taken by those who wish to live in communion with the Infinite. He whose cry is "Give, give" may receive honor from man because of what he has acquired but his methods are hated by God. The Throne can have no fellowship with covetousness. Until the cattle are driven out, the voice of the Blessed One cannot be heard in the temple courts.

Pray for West and Central Africa. That fetichism and demon worship may be conquered. Pray for Brother Clinton.

Friday, Aug. 17.

Silenced Pharisees. Luke 14: 1-6. The unreal is ever silenced by the real. Error shuts her mouth before truth or, at the best, but mutters. Hypocrites cannot stand before true Christians. Bats and moles love the darkness. Purity ever confounds the impure. Life puts death to flight. Sinners and unbelievers may rage; the presence of

Christ muzzles them. Pray for South Africa. For the colonies and native territories.

Saturday, Aug. 18.

Self-righteous Pharisees. Luke 15: 1-10. Self is the worst enemy of most of us. It is easier to defeat the outside than the within foe. The flesh, ever treacherous, ever seeks to betray or to deceive. Self likes to seem to be righteous. Man is sinful until regenerated, until he has learned to abide in the secret place of God. In the hollow of God's hand, in the deep holiness of his love, there are no hypocrites.

Pray for East Africa. For city missions, Indians and Mormons.

Secretary's Notes

I am having trouble preparing my annual report for the Conference Board. It would be a comparatvely easy matter to follow a common routine and tell what I have done, but I have a strong leading from God that I should make a very different report than this and I ask for your prayers that I may see His will and do it in this matter.

My notes during the past few weeks have indicated how I feel regarding this matter. The young peoples' work is in a very critical condition and it is a question as to what should be done. I hope that I am willing to do anything that He may lead me to do, but I am not willing to do nothing.

Whatever may be done we are in immediate need as I suggested last week of a mission study campaign. There are some among us, pastors some of them, who do not believe in mission education. One reason why it has been so difficult to keep the wolf from the mission door is because we are ignorant. Let us enter with zest into this new study of India. We need a class in every church in the denomination. Do you think this a wrong ambition? If so, please tell me, if you think it a good ambition what are you going to do about it?

I can not organize a class in mission study in your church. That is impossible, out of the question. I can and will gladly send you printed material that will tell you how to do it. If you want one there will be one in your church. I notice that there is time for the things we really want.

It is not a favor to me to organize a class. It is a big blessing to the church where it is organized, to the people who are permitted to attend, and to the world. If these large motives are too large for you, I will hunt up a little one. We are in a world movement, we can not get out of it. We can not, we must not. fall behind other denominations. We will not continue to exist for ten years, except in a merely mechanical, perfunctory way, unless we keep up with the procession. We cannot keep up with the procession on the past basis. I want twice as much money for the work next year as I had last year, not for my salary but for the other work, we must within a month enlarge or gradually decrease.

It is up to you then. Which do you choose? I know that some do not believe what I am saying, and that of the others only about one-fifteenth believe it, but I believe it so thoroughly that I shall plan my life work on this basis, and do it where I can do it that way.

We need to know more about the world in which we live, we need to know about Christ and His kingdom, I want you to write me today about a class in your church and then I will send you information. I hope it is not another case of "We piped and ye would not dance." Unless you have some reason that you are perfectly positive God says is adequate, I shall expect to learn of a society in your church.

It gets monotonous, however, to get so few responses. June 1, I sent a letter to every society in the denomination and have not had reports from one in four. That is why you will not have that excellent leaflet on the Philippines for your August missionary meeting. I can see the smile of rejoicing on some faces to think you will not get that any more.

The following societies have reported since the list published in these notes July 19: Rangeley, Caribou, Maine; 2 Buffalo, North Scriba, New York; Chelmsford Street, Lowell, Mass.; Gonic, N. H.; Oak Grove, Ill.

Thanks to those who are assisting in securing information. Are there any other societies?

Sincerely yours,

Harry L. Myers

INTELLECTUAL CULTURE AND SOUL-WINNING.

Hugh Price Hughes was educated at Oxford University. He tells us that when he left college and entered upon his ministerial career, his chief aim was to -make a reputation as a scholarly preacher. He proceeded with that as his chief aim, not aiming especially at the immediate salvation of souls, until it pleased the Lord to make one of his sermons at Dover instrumental in the conversion of about twenty souls. That delightful surprise served to open his eyes to the real significance of preaching, the true end and aim of the ministry. Dr. Hughes says: "The results of that sermon changed my whole career. I was called upon to decide whether I would pursue my literary ambitions or seek the salvation of souls. But I had tasted a new joy, and I chose to seek the salvation of men. It was like turning a switch on the railway. It sent me out on the evangelistic line, and I have been on that line ever since."

When he ceased to regard as the chief end in preaching that which should never be regarded as anything more than improved means to soul-winning, the true end, God was given an opportunity to use all his powers, both natural and acquired, for the salvation of men.

The more thorough and complete the intellectual culture, the larger the acquisition of knowledge the better, if only it is all consecrated to God for his service in the salvation of men, and kindled to a flame of holy zeal by the Holy Ghost. Intellectual culture and the acquisition of knowledge should always be sought in subordination to the higher and nobler end, complete consecration to God for the service of soul-winning. We need, not less culture, but more consecration. Improved intellectual powers and all knowledge wholly sanctified to the service of God. The more complete we make the equipment which we bring to the service of God, the greater will be the significance and the more abundant the results of our entire sanctification.

The proper relation of intellectual culture to soul-winning is the relation of a useful means to a most glorious end. If all such means held by the ministers and members of our great church were fully applied to that end under the baptism of the Holy Ghost, the result could not fail to be a world-wide revival in which millions of souls would be saved.—J. W. Presby, Ph. D.

HOW WE ABIDE.

It may seem a strange and mystical thing to have companionship with One who has ascended into the heavens. Is bodily presence necessary for companionship? When Nansen took phonographic records of his wife's voice into the Arctic regions, did he not have companionship with her? Companionship is a spiritual thing. We abide in Christ when he is lovingly in our thoughts; when we are continually seeking his guidance and seeking to do his will and glorify him.

And the fruit of our thus abiding is beautifully illustrated by Dr. James I. Vance, by an incident in which a careless pilot ran a tug-boat on the bottom. The tide was going out, and all the efforts of her powerful screws only dug into the mud and sand and buried her keel deeper. But by and by the tide came back and, without adding an ounce to the power of her engines, the boat was floated free. She had got back to her normal level where she was intended to live, and obstacles there were none, and she moved triumphantly forward. That is what fellowship with Christ does for us. That is the level for which we were made. There is the place to live the life of victory and fruitfulness. —J. W. Cowan, D.D.

RAILROAD TRAIN HYGIENE.

First (and this is hygienic to the full degree), get on the car before it starts, and off after it stops. There have been many lives lost and, what is perhaps worse, cripples made by the lack of this simple rule. Even if you do not get a personal injury by neglecting this rule, you may sometimes have a "scare" that will not be of any benefit to the wirework of your nerves and the gearing of your heart.

Second, when in the vicinity of a railroad station, or anywhere elsewhere there are tracks, never walk upon them, if possible to prevent it, for a single rod. Thousands of people have been killed by not observing this precaution. You never know when a is a car coming your way if you are upon the track.

Third, never cross a track by climbing between cars. They are liable to start or make a lurch backward or forward at any minute, and you may be thus put in peril of life or limb.

Fourth, in crossing the rails behind a train always give it plenty of room for sudden backing. Often people have been killed by a train's jerking suddenly back upon them before they could get out of the way.

Fifth, before you go aboard the train consider which will be the shady side, so that you may take a seat there if, from the nature of the weather, you prefer it. The easiest and, all things considered, the safest part of an ordinary railway coach is generally considered as half-way from door to door.—Exchange.

HEROES IN HUMBLE LIFE.

The terrible disaster that befell the French mining town of Lens, and snuffed out the lives of nearly 1,200 coal miners caught like rats by an explosion of fire damp, produced some remarkable instances of heroism. The company made little effort to rescue the men at first. Had it done so many hundreds might have been saved. Finally some German miners decided to ascertain if any workmen had survived. They did save some risking their own lives. Another hero was the miner Nemy, who led a party of thirteen out of the subterranean chambers after twenty days of wandering and tortures from hunger and thirst. Nemy and the German rescuers were decorated with the Cross of the Legion of Honor. Nemy, however, accepted his cross sullenly. "What good is this bauble to me?" he asked. "It cannot bring back my comrades, nor pay for my wife's useless mourning." Doubtless he will in course of time esteem more highly than he does at present the "bauble" which represents the appreciation in which men hold his heroic conduct.

THE BURSTING OF A RELIGIOUS SENSATION.

As a spectacle, the growth of Dowie is eclipsed anything in the religious history of the past century. In a period of sixteen years Dowie raised himself from a penniless and obscure preacher on the streets of Chicago to master of a fortune estimated at $21,000,000, and despot of over 100,000 people. The original followers of Dowie were of that hysterical class which in variably flocks to the standard of the founder of a new cult. Even in his obscurity Dowie was a leader of men. Endowed with a gift of crude oratory, he had studied for the ministry and taken orders. Early in his career he suddenly professed the power of "divine healing," and left the Congregational ministry. For several years he sought to establish a profitable cult in Australia. He failed, became enmeshed in the toils of the law and came to America. In 1888 he landed in San Francisco with $100 in his pocket. "Divine healing" was not in demand on the Western coast. He had a vision of "casting out sin" from Chicago, and went there in 1900. When he arrived he was penniless. When he left last. Decebmer for Jamaica, to recover his own health, which his prayers and his alleged influence with the Almighty could not restore, he was the arbiter of $20,000,000.

After the early stages of sowing in the fertile Chicago soil, Dowie began to attract people of means, of learning, and of business sagacity. He did not alack for competent heads for his ecclesiastical, educational, and business departments. Had Dowie given more heed to the advice of his many capable lieutenants, his bubble might not have burst. But he would brook no opposition.

During the past six years Dowie has spent money ilke a Wall Street plunger after a successsful deal. His followers had such implicit faith in him that they would have taken the clothes from their backs had he demanded them. Now that they are awake, they find he has misappropriated about $3,000,000 they gave him to build up Zion. He did this while many of them were going without even the necessities of life because of business reverses due to his mismanagement. Now their idol is shattered and Dowieism is an exploded bubble.—Leslie's Weekly.

A WOMAN WHO DESERVES A PENSION.

Among all the faithful and devoted servitors of the United States government in the lighthouse department, one of the very oldest in duration of service, until her recent resignation, was Mrs. Julia T. Williams, of Santa Barbara, Cal. Her husband became keeper of the Santa Barbara lighthouse in 1845, and when he died, in 1867, Mrs. Williams took up his work and continued it until recently, when forced to resign her post on account of the infirmities of age. "Erey night for thirty-eight years," so runs the official record, "Mrs. Williams climbed to the light at midnight and changed the lamps, and never was she absent from her post except to attend church on the Sabbath." Thus does a single sentence cover a life of simple, quiet, unremitting devotion to the public service in a station, which, while involving many privations, and at times not a little peril, brought little reward of a purely material kind. Referring to Mrs. Williams and others of her class in the same service incapacitated by age and infirmities for further duty, the Los Angeles Evening News raises the question why the Federal government should not make provision to pension these worthy and faithful public servants. Surely such a pension arrangement would throw no great additional burden upon the public treasury, and who is there to begrudge such a recognition of a country's gratitude to men and women who do so much for others and receive so little.—From Leslie's Weekly.

Selections

MY PSALM.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told

Enough that blessings undeserved
Have marked my erring tracks;
That whereso'er my feet have swerved,
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That care and trial seem at last,
Through Memory's sunset air,
Like mountain ranges overpast,
In purple distance fair;

That all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the West winds play;
And all the windows of my heart
I open to the day.

—John G. Whittier.

THE COLLEGE AND THE CHURCH.

Civilization is built on two cornerstones, education and religion. You cannot get progress without enlightenment, nor moral stability without religious impulse. The two forces go hand in hand in the development of humanity. The church cannot succeed without the school. It never has; it never will.

The schools of the prophets were points of light in the dim Old Testament days. From them came forth the prophets who stayed the idolatrous tendencies of the people, and who uttered words which have reverberated down to our time.

In the early church the Christian school was both a bulwark for Christian truth, and a training-station for Christian evangelism. The names of some of their teachers, Clement, Origen, Lucian, Augustine, are a sufficient vindication of their importance. And the same is true in all ages. It would not be correct to say that all the advance movements of the church have come out of the schools. God does not always choose cultivated Pauls, but sometimes untrained Peters.

The great revival of the thirteenth century did not arise in the University of Paris or that of Bologna, but in the simple, earnest faith of St. Francis of Assisi. The modern missionary movement which is making such triumphant progress finds its origin in the evangelistic zeal of the Moravians of Herrnhut. The Sunday-school movement, training millions in the Scriptures began not with an Oxford professor, but with Robert Raikes, publisher of the Gloucester Journal.

But while some great movements have arisen in the ranks of the people, many others find their origin in the colleges. It was from them that the theology of Augustine, which has exerted a moulding influence on Christian belief for 1400 years, came forth. The great literary defenses of Christianity in every age, and the master works on Christian belief, have for the most part been written by the professors in Christian schools. It was in Oxford that Wyclif taught and translated the Bible into the languages of the people. John Huss originated the pietistic movement, so powerful in its effects, while at the University of Prague. The reformers, Luther and Melanchthon, were professors at Wittenberg. Indeed, the Reformation was a college movement, and in both England and on the Continent it came out of the schools. In Scotland the Reformation centered in St. Andrew's. It is not necessary to add that the Wesleyan movement, well named "the second English Reformation," was started at Oxford.

But the great service the college has rendered the church in every age has been in preparing competent and efficient workers. In this country most of the colleges were founded with the "pious purpose to propagate and strengthen the Christian faith'.' Hence they have labored to send forth able expounders of the Word, and also to build up a laity, intelligent and consecrated to the work of the church. And this they have done. The church leaders, preachers, authors, administrators have largely come from the colleges. It would be utterly impossible for the church to retain its hold upon the people, even for a single generation, without the help of the educated workers who are being sent forth yearly from our Christian schools.

These institutions should receive the enthusiastic support of the people. The wealth of the church may well go into their coffers. They will give large returns on investment. To put money into the mind and conscience of the rising generation is to make it imperishable. We have many struggling colleges which, if they could only be adequately endowed, would render incalculable service to the church and to the world. It is to be hoped that the day of their penury will soon be over, and that they may take their place among the strong educational foundations of the country.—Epworth-Herald.

EDUCATION AND RELIGION.

Specialization in education has been the order of the day for many decades. Ever since the German armies trooped into France, captured a whole French army at Sedan and beleaguered Paris, German specialization has been in the ascendant; the devotion of the student to some particular branch of study, even some twig on the branch, even to some leaf on the twig. Nowhere have German educational methods had greater vogue than in our own country. The course followed by bright students at our Eastern colleges has been to choose an eclectic course in the middle of their college curriculum, specialize on it, take a degree, and then proceed to Germany to specialize still more minutely. Returning to this country they find a berth in one of our colleges, and settle down to do as much original work on their own narrow line as their spare time will permit.

Japanese education has also more and more taken this drift. Thirty years ago most Japanese of the selected type came to our American colleges to get higher education; but now the majority of them drift to Berlin, Leipsic, Bonn, and other centres of German speculation and specialization. The university at Tokio retains only one American professor, the professor of law. Perhaps in law only, among the more advanced studies, is America today enlightening the Eastern world. The essence of other studies seems to be obtained better elsewhere.

And yet the Germans, with all their educational prestige, have failed to touch one string in the educational instrument of Japan. The link that associates education with religion is left loose in modern Germany. The Germans have sent no consecrated men and women to found and develop in the far East homes of Christian education officered by devoted teachers. To the typical German professor education in its higher aspects is merely finding out some new thing; and this was the quarrel Paul had with the Athenians of his day. Now, education in its higher aspect merges into the religious, and must answer the old, old question, "What is my chief end?" in the old way. The Germans have got to the point of criticising God. Haeckel thought that the Creator might have made a better age. And so the German ideal has not touched the heart of Japan for the chief end of man is to love God, and to love his neighbor as himself.—Unidentified.

DON'T WHINE.

A recent number of Medical Talk has an article on the evil physical effects of "whining." Complaints, says the writer, are usually made in the minor key. This monotony rasps the vocal cords, taxes nasal nerves and muscles that should not be brought into play at all in speaking, and tends to shallow, uneven breathing. The whiner, too, is almost without exception, a more or less idle, lazy person. The habit of whining itself tends to sap initiative impulse and increases phlegmatic tendencies. Habitual whining, not healthy, vigorous fault finding where fault really exists, but the helpless, futile complaining of a narrow nature too indolent to make any effort to right the causes of complaint, has a definite deleterious physical effect on the whole constitution. Add to this the fact that eternal fault-finding is more than likely to wear out the staunchest friendship, and take the light from the loveliest countenance, and the full effect of this insidious and prevalent habit will be better appreciated.

"Get the whine out of your voice or it will stop the development and growth of your body. It will narrow and shrink your mind. It will drive away your friends; it will make you unpopular Quit your whining brace up; go to work; be something; stand or something; fill your place in the universe. Instead of whining around, exciting only pity and contempt, face about and make something of yourself. Reach up to the stature of a strong, ennobling manhood, to the beauty and strength of a superb womanhood. There is nothing the matter with you. Just quit your whining and go to work. —Evening Gazette.

JEFFERSONIAN MAXIMS.

From the works of Thomas Jefferson:

Independence can be trusted nowhere but with the people in mass. They are inherently independent of all but moral law.

The great principles of right and wrong are legible to every reader; to pursue them requires not the aid of many counselors.

Where the law of the majority ceases to be acknowledged there government ends; the law of the strongest takes its place, and life and property are his who can take them.

Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter.

If we are faithful to our country, if we acquiesce with good will in the decisions of the majority and the nation moves in mass in the same direction, although it may not be that which every individual thinks best, we have nothing to fear from any quarter.

Laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened as new discoveries are made, new truths disclosed and manners and opinions change with the change of circumstances, institutions must advance also and keep pace with the times.

KANSAS AND PROHIBITION.

Charles M. Sheldon has recently published a review of twenty-five years of prohibition in Kansas which is certainly a strong showing. Very briefly his points are as follows:

In three-fourths of Kansas today the prohibitory law is as well enforced as other laws.

Practically all the ten thousand school teachers in Kansas believe in the prohibitory law.

The law has so put the stamp of the criminal on the brewer and liquor seller that he has no social standing whatever.

The economic value of the law is beyond dispute. Kansas has the smallest number of paupers to population—1 to 1,000—of any state, and the smallest number of drunkards.

The cost of enforcing the law is small, in some towns only fifteen cents per citizen per annum.

Less than ten thousand barrels of liquor are annually sold in Kansas.

The prohibitory law has united men and women of differing religious and political beliefs.

The law has educated the young people to regard the social custom of drinking as an evil.—The Pilgrim.

NOT COMMON PEOPLE.

"The common people heard him gladly." That phrase may be misleading. What Mark says is not that the "common people" but that the "much people heard him gladly." He does not mean to refer to a lower class of people. The Bible never calls this sort of people "common," and it was not the lower class of people that came to Christ in the crowds. There was the Pharisee, the Sadducee, the ruler, the publican, the poor man—All classes were drawn to him. Where he came caste straightway melted away. When he came into Simon's house, the poor harlot, who had never crossed the threshold before, went right in and came to his side. For this reason Jesus can no more be the head of a labor church than of a capitalist club. He has nothing to do with men in sections. He deals with man as man, and when he looked out upon the crowds, he did not see a Pharisee or publican; he saw a man, a son of God by creation. He saw as God saw.—Rev. G. Campbell Morgan.

REDUCTION IN FOREIGN POSTAGE.

After this year heavier letters may be sent to foreign countries at the old rates. The postoffice department at Washington has given out a statement to the effect that "the Universal Postal Congress, recently in convention at Rome, Italy, ordered a substantial reduction in letter postage by decreasing the unit of weight, effective on and after October, 1, 1907, from fifteen to twenty grams. Great Britain and the United States strongly urged that the unit of weight for them be fixed at one ounce, and this was granted." This will give the two great countries exceptionally low rates for the exchange of letters. Under the reduced rates a letter to Great Britain will cost five cents for the first ounce and three cents for the second ounce, or eight cents for two ounces. In other words, when the new rates become effective, a letter packet weighing six ounces can be sent to Great Britain at the rate now charged for a two-ounce package.—The Pilgrim.

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CONSUMPTION

HOMES FOR SALE.

Eight of the twelve homes advertised in the Star are already sold. The four remaining are still in the market, as follows:

No. 4. Chadbourne House, in Alfred village. Two tenements. Now in good repair. Price, $750.00.

No. 5. Dearborn House, Waterboro, near East Waterboro depot, B. & M. R.R.; good house, small stable and nice hen-house. Five minutes' walk to depot, post-office, store, school and church. Price, $300.00.

No. 7. Abbott Farm, East Waterboro; old-fashioned, one-story house, wood-house and more or less land on B. & M. R.R., good spring; five minutes to depot, post-office, stores and church. Price, $400.00.

No. 8. Linscott Farm, in Alfred, one and one-half miles from Alfred village. Good two-story house, with barn and outbuildings, orchard and 20 acres of land. Cuts 5 or 6 tons of hay. Some woodland. Price, $500.00.

Also the **Burrowes Farm**, three miles from Alfred village, two miles from Whicher's Mill, one and a half miles from electric cars. On bank of new artificial lake, four miles long, on R. F. D. route. Comfortable old farmhouse and barn and large hen-house, all in decent repair. Ten acres of land, cuts several tons of hay, some orchard. Price, $400.00.

In addition, I offer 100 house lots on Littlejohn's Island, Casco Bay, Portland Harbor. Hotel and fifty or more cottages are already built. Price, $25.00 to $50.00.

One hundred lots at Ocean Park, 100 to 200 cottages already built. Price of lots, $25.00 to $250.00.

One hundred lots at Long Mousam Lake in Sanford, Acton and Shapleigh. Fifty or more cottages already built. Price of lots, $25.00 to $100.00.

Two hundred lots on Ossipee Lake, Waterboro. Price, $25.00 to $50.00. Several cottages built.

Two hundred and fifty lots on summit of Scribner Hill, Otisfield. Highest point between the White Mountain region and the sea and commanding a beautiful view of both, as well as all the intervening points, including Poland Spring House, and looking down upon Thompson Lake, nine miles long, at its foot. Delightful spring. Price of lots, $25.00 to $100.00.

Any of this property can be bought for half cash, balance in installments.

B. C. JORDAN, Alfred, Maine.

Pastor's Corner

MINISTER'S NEEDS.

An evangelist had been urging the people to choose between the broad and the narrow way and noticed one young man intensely interested in his sermon, so at its close he took that young man by the hand saying, "Which way are you going, my friend?" "Jim and I's going up across" was his reply. He meant one thing, the minister meant another. But young man if you are about to enter the ministry, dont' go up across. The longest way round is the best way to get there.

You will be handicapped all your days if you get a fit for college and then go up across to a theological school. By all means go through college (I speak advisedly) and do not fail to take a full course in theology. A good preparation is your prime need.

Once in the ministry then observe a few points which will have much to do with your success.

1. Be neat in your personal appearance. A candidate entered a pulpit on a warm day with a white duster and a black pocket book stuck in the breast pocket.

He was a fine preacher and gave them two excellent sermons, but his appearance spoiled their effect. He did not get the call. If you are going to preach where the people do not wear silk hats, leave yours at home. You must avoid extremes if you wish to make your message more acceptable than the messenger. Hide yourself as much as possible by wearing the common garb of the common people. Canonicals will put you at a great disadvantage among disssenters. Cleanliness and neatness are a vital help to godlinesss. Adapt your address to the people and let them feel that you are neither a dude or a sloven.

2. Aim at simplicity and clearness. A minister was telling an incident in his pulpit which he supposed everybody knew, and to abbreviate omitted the latter part and said, "You know the rest" when to his utter amazement he learned that his most cultured people had never heard the story and asked him what he meant.

Take nothing for granted.

Some of the simplest things remain unknown to many people.

In telling the gospel story make it so simple and clear that the children can understand it.

3. Brevity is a modern virtue, and must be cultivated in the pulpit or there will be empty pews.

Condense your thought and not allow your sermons to exceed thirty minutes under ordinary circumstances.

By all means shorten what is called the long prayer; it wearies the audience and it may weary you.

Bring the poor, the afflicted, the sick, the bereaved and all sorrowing ones to the throne and call down Heaven's benediction on them and the congregation, but do not fail to remember that the Lord's prayer includes all the rest. Brevity in the pulpit will cost you hard study, but it will develop your powers. Verbosity is not an enviable trait in a preacher.

4. Aim at somebody, be pointed, and let it never be asked, "What did he mean?" A certain minister had the faculty of wandering from his text and someone accused him of rambling. He told the story of a father and son who went out shooting with only one gun. The son fired at a squirrel in a tree, but no squirrel fell. The father took the gun, but being troubled with shaking palsy could not keep the gun still, but he blazed away and down came the squirrel at his feet. "There," said the victorious parent, "When you want any shooting done you can call on me." "No wonder you killed the squirrel," said his boy, "for when anybody takes aim at a whole tree at once if there is anything there it has got to come down."

You may have to fire at random, but be sure you keep within the limits of the tree and some good results will follow. Take the best aim you can.

5. We must be courageous, but never offensive. A certain brother told me that he could not attend the ministers' meeting on Monday because yesterday he preached so straight that he saw the Doctor squirm, and he must go and see the Doctor, it would not do to offend him. I suppose he put oil on the troubled waters. He had better have let God and the Doctor settle the matter alone. Nothing gives the true preacher more solid comfort than to know that his preaching reaches his people. It is the demon in the audience that cries out, "Let us alone" and we ought to rejoice in helping to "bruise" him.

If we have not the courage to preach repentance we have no business in the puplit. If ever John the Baptist's preaching was needed it is now. Too many of us are altogether too timid. Worldly men despise a half-hearted, patronizing preacher. In their honest moments they love the man who exposes their danger and calls them sinners. But when we are thus plain and call them by their right name we must be tearful.

6. We must love them, and make them feel that we love them. If we do not love our fellowmen enough to expose their peril we cannot hope to rescue them.

Does the father love less because he takes radical measures to save his child? "Whom the Lord loveth he chasteneth."

While uttering the awful denunciations of Scripture against sin we must never lose our temper. Loving entreaty will sooner or later give us victory.

7. Tact is very essential.

We should compose our sermons so that if we see anything in the audience demanding a departure from what we have prepared we can easily do so.

Suppose you see a hearer asleep it will be well if you can quote scripture, and say "Awake thou that sleepest" and wait awhile, and then go on. This requires tact. Never throw a sermon away on a sleeping congregation.

8. Intense earnestness, or zeal, is a crying need. Fire in the pulpit will kindle the pews. Be more in earnest to win souls than other men to win dollars.

Henry H. Rogers said: "In making a trade if I do not extract the last dollar I feel fairly miserable." You have a better right to feel miserable when your preaching does not bring souls to Christ.

9. Be humble. Father Curtis used to exhort me, "Be humble," about every time we met, and I remember him for it.

The people will try to flatter you and the devil will rub it in.

Beware of pride for it is the precursor of a fall.

10. But, my brothers, our greatest need is an absolute surrender to the Divine. "My Father," "not as I will, but as thou wilt" is the language of the true preacher. It is absolutely essential that self and self-seeking be surrendered.

Christ in the pulpit will Christianize the pews. "Without me ye can do nothing."

This implies constant union between the ambassador and the power that sends him.

We must be men of prayer or we cannot be men of power.

I was invited to preach in an English pulpit, and before doing so accompanied the pastor into the vestry, where I supposed we were to have a season of prayer.

He poured out two glasses of wine and asked me to partake, saying I needed it to enable me to preach.

The spirit of God was my necessity, and not the spirit of rum.

We must live in the atmosphere of prayer.—J. M.

REMARKABLE CASE OF PETRIFICATION.

More than forty years ago a boy twelve or fiteen years of age died in Waldo county, and his body was laid at rest in the family vault in the local cemetery. Four years ago, or over thirty-six years after the body was placed in the vault, a sexton, noticing the wonderful preservation of the coffin, opened it. Imagine his surprise to find therein what he thought was a new corpse. It was perfectly preserved—so perfectly that the sexton doubted his wits and wondered if it were not a body that had been placed in the vault unbeknown to him.

Knowing that the family that owned the vault were all long since dead, the sexton went to the executor of the estate and told him of his discovery. Together they visited the vault, and at the first look the executor exclaimed, "Good heavens, that is the body of a young son of the family who died more than thirty-five years ago!" Greatly astonished, they carefully examined the remains and found them thoroughly petrified. The boy had scarcely changed from the hour of his death. The only alteration was that the eyes were sunken. The clothing was perfect. The little blue tie and collar were as if but just arranged, and the hair looked as if recently combed. The face bore the look of sleep. For forty years has the body lain there in this state and is there still. — Lewiston Journal.

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Church Work

THE CENTRAL NEW YORK YEARLY MEETING.

June 6-10, 1906.

Eighteen years have come and gone since the church at North Creek entertained that ever memorable session of the Yearly Meeting, when Rev. and Mrs. Griffin were on the eve of their first departure for far away India, their presence and their appeal for passage money resulting in a quick response of over $200.

The intervening years of waiting by the people of North Creek must have been little tedious before the privilege of entertaining another session was granted them. We very much doubt if our delegates and visitors to our Yearly Meetings ever enjoyed their journeys to and from any portion of our Yearly Meeting territory quite so much as the present one.

Most of the delegates had time to stop off at the celebrated Saratoga Springs and visit many places of interest. At just 6.35 p. m. Wednesday we heard the gong sound and "all aboard."

We rode for some litte time, thinking of those far famous springs we were leaving behind. But soon we were all absorbed and drinking in the beautiful and magnificent scenery that met the eye on every hand. For miles we rode along the right bank of the North Creek and occasionally we were in view of the upper Hudson.

As we viewed the Mountains, overheard the passengers on the train talking about the beauties of Lakes Lucerne and George, we were reminded of the words of the poet:

"Girt round with rugged mountains
The fair Lake Constance lies."

The fir, spruce and cedar trees were giving off their balsamic odors and that day the whole landscape was tinged with Lord Byron's "Emerald Meadows."

We were met at the station by Rev. J. B. Randall, Bro. Osborn, the pastor of the church, having been detained for the opening service of the Ministers' Conference. The Yearly Meeting proper was called to order by the Yearly Meeting Clerk, Friday at 9 a. m. Rev. Charles S. Pendleton was chosen moderator. After the enrolment of delegates present the courtesies of the Conference were extended to Revs. Durkee and Osborne. Appointment of all necessary committees, reports from the various Quarterly Meetings and much routine work was handled with dispatch.

Several churches, that one year ago had settled pastors, are being supplied and some are closed. But from some of our Quarterly Meetings the reports were encouraging in the number of conversions, the contributions for all benevolences whatsoever and the increase in valuation of church properties by repair, etc. At just 12 o'clock we were invited to a large spacious dining room in the rear end of the church where the ladies of North Creek furnished dinners and suppers right on time throughout the session.

At 2 p. m. the previously arranged program was resumed, and an interested audience present. Rev. J. B. Randall spoke on "The Needs of the Lake George Quarterly Meeting." The speaker said in part: 1. Salvation. 2. Cleansing from Selfishness. 3. Remedy, Organization. 4. Preaching and pastoral care. 5. A Young People's Forward Movement.

Rev. A. E. Cox of Poland followed Brother Randall in a conservative consideration of "A Way to Raise Money for Church and Mission Interests." Systematic giving was given the prominence of all present methods. The card system of securing pledges was emphasized as one of the best and when under the supervision of an efficient mission committee never fails of gratifying results.

3.30, "Gleanings from the State Sunday School Convention," by Dea. N. H. Briggs, an earnest Christian worker and business man. He presented the Sunday-school work from a business man's standpoint:

1. Class organization. Any branch of business unorganized is a failure. 2. Boys' organization. Boys bound together work with greater enthusiasm. 3. The unsaved must be interested. They do not go to Sunday-school because it is duty, but they will go regularly when the lesson is made intensely interesting. 4. The officers and teachers must expect results and never be satisfied without the conversion of pupils.

The afternoon's program was concluded by an address by Rev. M. C. Miner on "Young People As a Missionary Force." Much of significance and force characterized the entire address. We very much regret that a few extracts will have to suffice instead of the address in full.

"This conquest of the nations for Christ looks to me a good deal like a nation getting ready to go to war. It takes time and thought and money to get ready. Our nation became very impatient with President McKinley at one time. The cry was "On to Havana," but the army was not ready, the government was in a state of unreadiness.

"The future church historian may point out very clearly that up till the beginning of the present century, the work for missions, while active, as preparatory to a great movement.

"The last century was a century of organization of denominations. But the signs of the times are that we are coming to another movement. It looks as if the pendulum would not stop till it swings to the other side. The spirit of union everywhere prevail.

"Denominations are beginning to die, to lose their identity. The Young People's movement is union and missionary through and through. The most distinctive feature of the work of Young People is missions. Missionary study classes are being organized everywhere, special missionary conferences are being held with the greatest enthusiasm. As time has moved on, each succeeding movement has been of higher order than its predecessor. So we may expect that the Young People's movement is to be the highest of them all, till its work is done.

At 7.30 we had the privilege of listening to the annual sermon by Rev. A. E. Cox of Poland, choosing as a text the words of Paul to the Corinthian Christians, "How that Christ died for our sins according to the Scriptures." It was a very strong exposition of doctrinal truths concerning the death and and also the resurrection of Christ. Proving conclusively that Jesus not only died according to the Scriptures, but also rose according to the Scriptures.

Saturday morning we were again in Yearly Meeting Conference to transact the unfinished business of the session.

At 2 p. m. Dea. N. H. Briggs conducted the Yearly Covenant Meeting, "Personal Experience" being the keynote of the service.

The Woman's Missionary meeting was addressed by Rev. Melville C. Miner, closing with an offering for the continuance of our support of our workers in India.

The services throughout the Lord's Day were well attended. A large congregation greeted the speaker at the morning service. An offering of $25.56 was taken, the service closing with the sacrament of the Lord's supper impressively conducted.

At 3 p. m. Rev. J. H. Durkee of Rochester spoke of "The Defilement of the Body" from the temperance stand point and appealed to every child of God to rise to their privilege and duty to help suppress the liquor traffic.

Sunday evening Rev. F. P. Osborn, pastor of the church, preached the baccalaureate sermon before the high school graduates. Everyone present listened with the closest of attention and spoke in the highest praise of the high ideals set before the young. The following resolution was read and adopted, closing a most profitable and enjoyable session of the Yearly Meeting.

Resolved, That we express our thanks to the pastor, church and community of North Creek for the kind entertainment and considerate attention that we have received during this Yearly Meeting, also that we express our appreciation of the courtesy of reduced rates, kindly furnished by the D. & H. R. R.

C. A. BUKER, Clerk.

MICHIGAN STATE NOTES.

The next Michigan Association of Free Baptists will be held with the Mayville Church. Suggestions from several sources, by way of requests for information, lead to these notes.

Our state work, as a whole, is fairly "holding its own," but when I say "holding its own" it suggests one of the discouraigng features also, as we surely should be making substantial advances, not only in occupying higher ground, as organized churches, but the field, in places, is white and blooming to be garnered into new churches, Sunday schools and young people's organizations. We ougth to be advanciing in this direction. We lack Godly men as leaders, and money to encourage. At the opening of the fiscal year, Nov. 1, my attention was first called to the Midland Q. M., from which a letter was addressed to our last Association, asking for a letter of withdraw. I have twice visited this Q. M. at their regular sessions, and harmony and sweetness of feeling, I am sure, has been restored. The Osceola Q. M., up to last March was composed of but two churches, both of these churches conducted glorious revivals last winter, and under the strenuous labors of Rev. R. O. Thompson, pastor of the Avondale church, a new church was organized in a new R. R. town under favorable prospects. This new organization is now about to enter upon the building of a church home. They have been given a beautiful location, and have the encouragement and sympathy of all classes in the new town. I want one dollar from every person in Michigan who can appreciate the teaching of July 15 Sunday-school lesson—"Who is my neighbor?" Dear fellow workers here is where a dollar to help a poor, small, new church organization, will be appreciated, and will return you a large dividend. Let the dollars come in and I will keep you posted as the church "goes up." We want a "lot of them." I incidentally mentioned this at a recent Q. M. and now have a number of dollars to add yours to. The Osceola and Midland Q. M.'s are along our northern frontier. Here is our opportunity. Many neighborhoods in this new, but rapidly developing country are without church or Sunday-school privileges. They gladly welcome, and readily respond to the oganization of church and Sunday-school work. We need fearless, consecrated men of God to go to these new fields, and with a little money to encourage the start, we could soon add many churches to our state work. In the Midland Q. M. we have one new church, discovered when I first went there. We also have two good houses of worship situated in rapidly developing, beautiful and fertile farming country without any pastor or services. In the Osceola Q. M. at a fine R. R. town—Marion—is an absolute demand for a F. B. church If we had $100 to put behind the properly conducted efforts we could have a good organization at Marion.

Bro. Towner came to the Grand Lodge Church with the work at a low ebb, and an embarassing indebtedness. The church work has been gradually coming up. All departments of religious life under Bro. and Sister Towner's consecrated and wise guidance is improving. Within the month they have cancelled the last cent of their indebtedness, by wiping out an obligation for $550, and today are free from all financial embarassment. Let's sing the doxology, in all the state respond.

At Columbiaville we have our most serious problem,a well equipped church house, a fine new parsonage, beautiful R. R. town, one church besides ours, no debts worth mentioning, no pastor, no service. The church is low, discouraged. It is but fair to Bro. Gibson to say the condition is not due to the last pastor. Bro. Gibson has done a good work, but has not been able to touch just the responsive key to the church's low spiritual condition. They need some one. Who? Who? Will the good Lord select and send him?

At the beginning of the ear the conditions in our Elsie church were anything but encouraging, in fact, some what critical. Bro. I. B. Buffum was called as pastor April 1, and at the end of three months there is a decidedly hopeful look, a "picking up" is observable, congregations, Sunday school and Young People's society increasing in numbers and growing in interest, church work more aggressive.

Bro. Buffum desires the prayers of all his brethren for wisdom and grace to guide him.

Our Paw Paw church, once so strong and aggressive in our all denominational work, has, after a year and a half without a regular service of any kind, again taken up their work, and under the wise counsel, and able leadership of Rev. T. H. Drake, since May 1, slowly, but we believe, successfully, coming back to their old stand, and with the earnest prayers of all, we believe under God may again occupy the strong place in our religious work it once did.

GEORGE W. MYERS,
State Agent.

A GOOD OPPORTUNITY.

The Free Baptist church at West Conshohocken, Pa., are in need of help. They have a debt of nearly a thousand dollars on their church property. Within the resent pastorate of five years they have fully paid up a large floating debt, have improved their church building by fitting up a basement, have promptly paid the interest on the debt and have reduced the principal. Rev. E. E. Hoffman, the pastor, informed me at our recent annual meeting that they need help on the debt very much. They have had a meeting of the church and appointed Dea. Joseph Sowers treasurer to receive and receipt money to apply on the debt. One brother has sent and got a return receipt very prompty. Brethren, we must help a band of brethren so faithful and true and trustworthy. This is our opportunity to do real good.

Direct to Joseph Sowers, West Conshohocken, Pa. It's a money order office. They have been favored with an addition of fifteen to the church with more to follow, the fruit of revival in February and March.—O. C. Hills.

FREE BAPTISTS AND BAPTISTS.

By. Rev. Alvah S. Hobart, D. D.

(Room for the following communication is most cheerfully given. Dr. Hobart is chairman of the Baptist Home Missionary Society Committee to consummate a union of the Baptists and the Free Baptists. His statements therefore, are worthy of careful consideration.—Ed.)

It seems a fitting time for a word to be spoken by a Baptist to the Free Baptists, about the proposed co-operation of these so called "denominations." The writer is expressing now his personal views, and is not to be understood as voicing any committee's view. At the same time he is confident that in the main his statement will be accepted by the majority of Baptists.

The proposed co-operation had its origin in several facts. First the business sense of the Christian world sees only folly in the competition of missionary societies having no serious difference in views and no difference at all in their moral and spiritual teachings. The time was when to hold a wrong opinion in theology was considered a sin. Now the whole intelligent world has ceased to confound philosophical theories about Christ with true faith in Christ. They are coming toward Paul's place when he wrote, "Grace be with all who love our Lord Jesus Christ in sincerity."

A second fact is that the differences which did separate us have ceased to separate, and to a large extent have ceased to exist. The Baptists themselves have many churches using the Philadelphia confession—a document which not one Baptist in one thousand ever saw a full copy of, and, of those who have seen it, a large majority are Christian enough to relegate much of its statement to the limbo of "inocuous desuetude." In New England the New Hampshire confession is more common. This, on the points of difference out of which grew the adjective "Free" that prefixes your denominational name, is as non-committal as vague language can make it. "The elect are the ones who prove their election by being among the elect" is about the sum of it. Many other churches have no statement, but a covenant only, prefaced by the assertion that the covenanters are believers in Christ.

On this point, then, the variation between "confessions" is wide enough to include the Free Baptists, and have room for disciples to spare.

On the communion question the whole matter has been unofficially relegated to the place where it belongs, the local church. Some of our largest and some of our smallest churches are openly open communion. Almost all of our churches give no invitation, but leave it with the individual to come if he wishes.

It does not, for my purpose here, matter whether some dissent from this practice or not, the fact remains that our denomination leaves each church to its own responsibility on that matter. If the Free Baptists were to come into our associations on that point they would find no trouble so long as they did not interfere with the liberty of the close communion churches to be close communions. We stand not for openness but for liberty and local-responisbility-without-criticism.

A third fact is that this age is coming to feel the bonds of spiritual fellowship more than formerly. The sense of duty to study doctrine is not lessened, so much as the duty to "love the brethren" is more keenly felt. To use the words of your own honored John W. Davis "the emphasis is transferred from liberty as a God-given right to union as a God-enjoined obligation.

Out of these facts, facts which are widely known and frankly acknowledged, has come the feeling that not only that we can, but that we ought, to combine in some way.

The joint committee of last December thought so; the Baptist Committee recommend it to the Home Missionary Society, the Home Mission Society voted so. The Home Mission Board was instructed to consummate the combination. Their committee is at work on the task assigned.

Now what hinders, what delays?

Delay is necessary because no final action can come earlier than the Free Baptist Conference in 1907. Besides this action must be taken in the State Conventions and Yearly Meetings.

What hinders? There is need for united action by independent bodies. It would be a defeat if the real purpose of the movement of the Free Baptists were disintegrated and one half of them left as a weak denomination to continue the competition, only in a weakened form. The Baptists will oppose that sort of denominational murder. Again there is no Baptist denomination to take in others; the Home Missionary Society can take Free Baptists into partnership in Home Missions; the Missionary Union might join forces in foreign work; and the Publication Society in book and Sunday-school work. But associations and churches must and will act individually. It is hoped and believed that with great unanimity they will in all states so adjust local matters as to end the strife and increase the zeal. But it cannot be commanded or even urged by the Home Mission Society. That Society can and has set the example—there it must stop.

The Free Baptist Brethren may be assured that the matter is not being neglected. It is being studied and promoted. The writer thinks it is advancing toward consummation and rejoices in it.

To use the words of President Wood at the joint meeting, "We may well thank God that he has permitted our eyes to see this day."

ALVAH S. HOBART.

Field Notes

New York.

GENESEE YEARLY MEETING.—The sixty-fourth session of the Genesee Yearly Meeting convened at North Byron church July 11-12. preceded by the ministers' conference on the 10th. Rev. George E. Manter of Hilton was chairman. The session was very interesting and successful and all delegates and friends were pleasantly entertained. About forty-five were present from other churches. Sermons and addresses were given by Revs. George E. Manter, W. S. Smith, Carrie H. Price, R. D. Van Alstine, C. B. Hart, Z. B. Dally and E. A. Estey. The following delegates were chosen to represent the Y. M. at the Central Association: Rev. Wm. R. Wood, Mrs. E. A. Bly, Rev. R. D. Van Alstine, Rev E.. A. Estey, Rev. Z. B. Dally, Mrs. Z. B. Dally, Rev. C. B. Hart, Mr. T. G Jones, Rev. George E. Manter, Miss Mary Johnson and Rev. W. S. Smith. The next session is to be held in the bounds of the Union Q. M.

The Young People's Society send Miss Elizabeth Grant of N. Byron as their delegate to Central Association. The Women's Missionary Society voted their collection of $5.40 to Mrs. Murphy of Contai.—Vanelia Phelps, Clerk.

Ohio.

OHIO Y. M.—Yearly Meeting is now in splendid working order, each charge having a settled pastor as folows:

BLANCHESTER.—Rev. A. J. Osborn is on this field doing a great work in reviving the church. Baptized five converts recently. The pastor and people are united and the church in all lines is prospering.

PLEASANT GROVE.—This is one of our churches that is some distance from other F. B. churches, and has held on most loyally to our denomination. They have been faithful, giving a good support always to their pastor, who has a good parsonage, electric line, free mail delivery and located in one of the best agricultural districts of Ohio. Rev. A. M. Simonton is laboring with them.

MAINVILL.—This charge is a large one. Rev. D. W. Titus came last spring and is meeting with marked success in holding service with all the churches and we hope the coming year to hear of a great ingathering. Buildings in the O. Y. M. are good and each charge has a very comfortable parsonage, which is very convenient for the ministers. Every pastorate should have a parsonage, which has much to do in securing a minister and as a rule the preacher is willing to spend some time and salary in the improvement of the same.—John W. Wynn, State Missionary.

Minnesota

HUNTLEY.—The Huntley and Verona churches are not inactive, though they have not been reported in the Star for some time. The pastors and members of both churches are working in harmony and in every department of the work are progressing. Materially the churches have been blessed. The parsonage has in the last year been repaired and improved. A beautiful conservatory added, the entire house raissed two feet and a stone wall put under and a good cellar also put under the house. The grounds have been beautified, being graded, drained, etc. Spiritually we are having quite good living. The Sunday school is getting on nicely under the efficient superintendent, Charles Oliver. The C. E. is now under the leadership of Sister Effie West and is taking on new life. A goodly company met at the Blue Earth River on the afternoon of the 20th inst. and witnessed a beautiful baptismal service. The pastor, Rev. D. A. Tucker, baptized three happy converts, all adults. There are more to follow in the near future. Pray for us at Huntley and Verona.—D. A. Tucker.

Michigan.

HONEY CREEK.—The Yearly Meeting of the churches of this state, which convened with this church June 22-24, was a very enjoyable and inspiring occasion. The members of the church and all of the citizens of the community did all they could to give it a generous and cordial entertainment. There were about sixty delegates present and about one hundred other guests. President Mauck of Hillsdale College favored the meeting with his presence Saturday and Sunday. Dr. Ford, the General Secretary, was present a day or two and delivered one of his forceful addresses. Rev. J. B. McMinn of Parker College was a guest also and delivered the Sunday morning sermon. Rev. G. C. Alborn, state missionary, was present throughout the session. Miss Kimball, of the Mary Kimball Mission of Janesville, Wis., was another honored guest. Then there was a good representation of the pastors of the state. The meeting closed on Sunday evening with an evangelistic service conducted by Rev. Meads. It was pronounced a very successful Yearly Meeting. Dinners were served in the hall on Friday, Saturday and Sunday. On the Monday evening following the Y. M. Rev. McMinn preached again to a large audience. On the Tuesday evening following Rev. Shannon began evangelistic services. Meetings were held every evening for two weeks. On the Fourth of July there were services both forenoon and afternoon. Rev. Shannon is a very strong and able speaker and a faithful and earnest exhorter. He was accompanied by his wife, who was a great help in conducting the meetings. On Sunday afternoon, the 8th, eight candidates were immersed and there are four or five more to be gathered in. It seems as if many people had been awakened to their unsaved condition and that the right faith and works would bring them forward into Christian fellowship. The harvest surely is white.—F. L. H. R.

WHEATLAND.—Has been without preaching for some time. Bankers is supplied by Pastor Miller of Reading. The Candia and Woodbridge churches have settled Rev. E. C. Thompson, formerly of Spencer, Ohio, as pastor. They are rejoicing in having a settled pastor, which is a rare if not first experience with them. They mostly have had student supply.

Louisiana.

OAK GROVE.—Reports received from this Q. M. indicate a live enthusiasm and healthy growth among our southern Free Baptists. This is encouraging and we hope that they may be abundantly prospered in their good works.

CURRENT NEWS NOTES.

(Continued from page five.)

Briefs.

The Independent is authority for the statement that one per cent of the families of the country possess more than the other ninety-nine per cent.—Miss Vera Fablinger, a granddaughter of John Brown, recently graduated from the Campbell, Cal., High School, winning a prize for her essay, "The Pilgrim Spirit and the Influence It Has on the American of Today." Thus the strong mind of her grandafther seems to be manifesting itself in the granddaughter.—Barrett Browning proposes to erect in Florence, Italy, a museum in memory of his illustrious parents.—The physician who attended Marshall Field in his last illness received $25,000 for seven days' attention. It sometimes costs a great deal more to die than it does to live.—August 2 the Yosemite Valley was formally turned over to the U. S. Government to become a national reservation.—The gathering of the children and grandchildren of Dr. and Mrs. Brackett at Ocean Park, on July 28, to celebrate his seventieth birthday must have been most enjoyable. Few men have done and continue to do more good for mankind than Dr. Brackett.—Admiral C. J. Train, whose duty it was to assist in maintaining strict neutrality in Philippine waters during the Russo-Japanese War, is dead.—The beautiful city of Milan, Italy, in which is being held a large international exhibition, has been visited by a disastrous fire. A portion of the Exposition occupied by foreign exhibits was very seriously damaged and priceless exhibits destroyed.—Let us not think aobut our last hours on earth and the message we will leave to the world. Keep busy and remember that this is our last hour and let our words speak for us.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

Sunday School

THE JUDGE, THE PHARISEE AND THE PUBLICAN.

Lesson for Aug. 19.

HISTORICAL.

CONNECTION.—Across the Jordan was a body of Jews almost as pure in blood as those that lived in Palestine proper. They were the descendants of the two and a half tribes that settled beyond Jordan. They too were of the "lost sheep of the house of Israel" to whom Jesus came. On his last journey to Jerusalem he passed through them, delivering a series of most remarkable discourses of which the lesson is a part.

THE UNJUST JUDGE AND GOD. —"There is at first something that jars on us in this choice of an extreme instance of human unrighteousness as a parable from which we are to learn the nature and power of prayer. It is not as it was with the unjust steward for there, according to the true interpretation of the parable, the unrighteous man stood for those who were relatively, at least, unrighteous themselves. It is a partial explanation that our Lord presses home upon the disciples, an "a fortiori" argument. If iterated entreaties prevail with men whose character and wills are set against them, how much more with God, in whom character and will anticipate the prayer? Even so, however, we have the difficulty that the idea of prayer as prevailing, at last, through manifold repetitions, seems at variance with the teaching that condemns vain repetitions, on the ground that our Father knows our necessities before we ask him. Matt. 6: 7."—Plumptre.

A POSSIBLE EXPLANATION. — "May we not think that here, as elsewhere, there is an intentional assumption by our Lord of a standpoint which was not his own, but that of those whom he sought to teach? Even his disciples were thinking of God, not as their Father, who loved them, but a s a far-off king, who needed to be aroused to action. They called on him in their afflictions and persecutions, and their soul fainted within them, and they became weary of their prayers. Might not the parable be meant (1) to teach such as these that from their own point of view their wisdom was to persevere in prayer, and (2) to lead them to reconsider the ground from which they had started? And the one result would in such a case lead on almost necessarily to the other. Prayer has a marvelous self-purifying power, and the imperfect thoughts of God in which it may have had its beginning become clearer as it continues. It is one of the ever-recurring paradoxes of the spiritual life that when we are the most importunate we feel most strongly how little importunity is needed."—Plumptre.

TIME.—A. D. 30. It was only now about two or three weeks before the crucifixion. Jesus was preaching through Perea, preaching as he goes on up to Jerusalem for the last experiences of his earthly life.

PLACE.—Perea, beyond the Jordan in the territory of the two and a half tribes that settled on that of side the river at the conquest of Canaan.

LESSON THEME. — Effective Prayer.

EXPOSITORY.

1. A PERSISTENT PRAYER. Vs. 1-8;

Verse 1. "Unto them"—To his disciples possibly to others that were at hand. "To this end."—This and the following parable are the only ones that Jesus gives the meaning of at the beginning. "This parable has its key hanging at the door; the drift and design of it are prefixed."—Henry. "Always to pray."—It is the spirit of urgent prayer that is commended here. This expresses itself in praying at all times. "Not to faint."—The word used is a late one meaning to give in through cowardice. It requires courage to pray on when no answer comes.

"When a pump is frequently used, the water pours out at the first stroke, because it is high; but, if the pump is not used for a long time, the water gets low, and when you want it you must pump a long while; and the water comes only after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desire and words are always ready; but if we neglect prayer, it is difficult for us to pray; for the water in the well gets low."—Felix Neff.

Verse 2. "A judge."—Such cases of unjust judges were very common there and at that time. "Feared not God, neither regarded man."—He violated both the two great commandments, both the tablets of the law.

"None but the Son of God himself might have ventured to use this comparison. It had been overbold on the lips of any other. For as in the parable of the friend at midnight we are startled with finding God compared to a churlish neighbor, so here we find him likened to an unrighteous judge. Yet we must not seek, therefore, to extenuate—as some have been at great pains to do, and by many forced constructions—his unrighteousness; but on the contrary, the greater we conceive that to have been, the more does the encouraging and consoling truth which the Lord would enforce, come out the more strong the argument for persevering prayer becomes. If a bad man would yield to the mere force of the importunity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which he loves. The fact that the judge is an unrighteous one, is not an accident, cleaving to the earthly form under which the heavenly truth is set forth, and which would have been got rid of if it conveniently could, but it is rather a circumstance deliberately and voluntarily chosen for the mightier setting forth of that truth."—Trench.

Verse 3. "A widow."—Widows in the East are in a position of absolute helplessness. In India they are regarded as suffering for their own their ancestor's sins. The Old Testament denounces this treatment of widows and declares them to be under God's special keeping (Ex. 22: 22-24; Deut. 10: 18,24: 17; Psalm 68: 5; 146-9; Jer. 7: 6; 22: 3; 49: 11; Mal. 3: 5.) "Came unto him."—"Kept coming to him," is the meaning here. "Avenge me of mine adversary."—She wants her case settled in her favor. She either desires to have his wrong-doing punished or to be protected from it, probably the latter. The justice of her case is presupposed.

In a close application of the parable the widow stands for the church. "The church's word 'avenge,' according to the Greek, properly signifies 'justice,' not revenge. It is the cry of the oppressed and martyr church against her persecutor. It is represented by St. John in the Apocalpyse with wonderful grandeur as coming up to God from the souls under the altar. 'How long, O Lord, dost thou not avenge our blood?' Rev. 6: 9, 10. But the church is guilty of no unholy passion. This cry is but the utterance of divine justice in her behalf to the divine ruler." —Whedon.

Verse 4. "Would not for a while." —God, too, seems to delay; but delay is not of cruelty, but of love. "Said within himself"—The shamelessness with which he acknowledges his own sin renders it still more aggravated. "Fear not God, nor regard man."—The creed of a powerful atheist.

"God often seems to man to be acting as this unjust judge, to be turning a deaf ear to the prayer of his people, for even the elect are impatient under suffering and affliction; they expect a speedier deliverance than God is always willing to vouchsafe to to them; they think they have a claim to be delivered more promptly than God thinks good. They cry, and when they receive no speedy answer, but are left, as it appears to them; long in the hand of their enemies, or in the furnace of affliction, they are tempted to hard thoughts of God, as though he took part with, or at least was contented to endure the proud oppressors, while the cry of his afflicted people was nothing in his ears; they are tempted to say with the storm-tossed disciples, 'Carest thou not that we perish?' "—Trench.

Verse 5. "Troubleth me."—However she might cry she should not touch his sense of justice, but he is sensitive to the slightest touch of selfish ease. "Weary me."—Stun me. This is a metaphor taken from the boxers, who bruise each other, and, by beating each other about the face, blacken the eyes.

The judge in derision puts the case as though he feared personal violence from the widow. "The judge mockingly puts the case of the woman at length as becoming desperate, and actually laying hands on him, and beating his face black and blue."—Meyer.

Verse 6. "What the unjust judge saith."—If an unjust judge will do justice to save himself from trouble, much more will a loving God bless his own elect. The application of the parable is made on the principle of contrast thus.

The parable is applied to God by contrast. Three contrasts may be pointed out here: 1. If a hard-hearted, wicked judge, who cares for neither God nor man, but only for himself and his own interests, will yet grant justice on account of the perseverance of the widow, how much more readily will the good and loving God, our Father in heaven, who loves to give far more than we are willing to receive, give us the help we need against our adversaries. 2. If an unjust judge does this for a poor widow, in whom he has no interest how much more will our Father grant the prayer of his own children, even his elect ones, whom he has chosen. 3. And if the unjust judge will do it for the sake of deliverance from some vexation in common life, how much more will God save his children from the greater evils—sin, temptation, bad men, bad principles, Satan himself.

Verse 7. "And shall not God."—The emphasis is on God here, just as in the verse it is on unjust. This makes the contrast between the two complete. "Elect."—Those whom God has chosen and who have chosen God, thus elect. "Though he bear long with them."—His delay is not from indifference, as in the case of the judge, but for their good in the end.

Blessings are often delayed until we are ready to receive them. There is no use of furnishing large measures of food to those who have no appetite, nor of giving libraries and colleges to those who care not for learning. The great difficulty with all God's best gifts is, on our part, to make us able to receive and use them. It would be as useless to print Bibles until men knew how to read, as to build railroads before engines were invented.

Verse 8. "He will avenge them."—He will and does hear their cry, though his answer may be delayed. "Son of man cometh."—Such coming, probably as he told them of in the previous chapter. —"Shall he find faith."—Such kind of faith as has been illustrated in the widow in the parable.

Illustration: Two Christian ladies, whose husbands were unconverted, agreed to spend one hour in prayer each day for their salvation. This was continued for seven years, when they debated whether they should pray longer, and decided to persevere until death. In renewed strength they prayed three years longer; when one of them was awakened in the night by her husband, who was in great distress for sin. She hastened with joy to tell her praying companion that God was about to answer their prayer. What was her surprise to meet her friend coming to her on the same errand. Thus ten years of united and persevering prayer was crowned with the conversion of both husbands on the same day.

2. NON-EFFECTIVE PRAYER. Vs. 9-12.

Verse 9. Having given an example of effective prayer in the widow, he now gives a parable to show the proper and improper spirit in a petitioner.

Verse 10. "The temple."—The acknowledged place of prayer. "Pharisee."—The highest, most respectable class among the Jews, noted for outward obedience to the law. "Publican."—A tax-gatherer, the most despised class among the Jews.

The two words, Pharisee and publican, would be more pictorially suggestive to the disciples than to us. They would see the Pharisee with his broad, blue zizith, or fringe, and the tephilin-(prayers) or phylacteries, fastened conspicuously on brow and shoulder; the publican in his common working-dress, with no outward badge to testify that he was a child of the covenant.

Verse 11. "Prayed thus with himself."—Either apart from others, or he was congratulating himself on his goodness, rather than praying to God.

Standing was the ordinary attitude of prayer, but the word used here differs from that used to indicate the attitude of the publican, and gives a very different impression. It means stationed himself, struck an attitude, ostentatiously.

Verse 12. "I fast twice." — He thought he was doing more than his duty, he was required to fast but once. It was his self-righteousness that condemned him, his dependence on self.

Illustration: The modern equivalent of this boast would be the claim to be regular in attendance on Christian ordinances, and a liberal contributor to the recognized Christian charities. But the ancient, like the modern Pharisee, claim only a legal righteousness, that is, that he has done all that is required of him, and even more. Of that love without which so-called acts of charity and religion are in vain (1 Cor. 13: 1-3) he is entirely oblivious—the love that is the foundation of Christian character.

3. EFFECTIVE PRAYER. Vs. 13-14.

Verse 13. "The publican."—He had no doubt committed the sins of his class—extortion.

Verse 14. It was his dependence on God, in contrast with the Pharisee that caused his justification. Love of self is the essence of sin, while love of God is the heart of righteousness. The publican showed the latter.

APPLICATION.

1. As long as God will listen men ought to be willing to pray.
2. Prayer is sometimes necessary to bring us to the state to receive.
3. Prevailing prayer perseveres in the face of delay and difficulty.
4. It is not persistence that wins, but faith of which it is an expression.
5. "Thy will be done" is the essence of prayer.
6. Prayer is communion with God, not self, as well as petition.

Obituaries

REV. JUSTUS ERSKINE.

1822—1906.

On the third day of June, eighty-four years ago, in Montville, Maine, Justus Erskine entered into an ancestral line traceable to English nobility.

This heritage, in its later developments, included a large but symmetrical physique, a vigorous and well-balanced mind and a soul all-inclusive in its sympathies.

The Master's call for promotion found his servant bending over his divinely appointed work. He attended the Grand Army memorial, and, as had been his custom for successive years, in response to invitation, he offered prayer. At the Sunday evening devotional which followed, in what proved to be his last public testimony for Christ, he expressed a special interest in the work of the young people. Then came a brief illness of acute pleurisy. On the morning of June 5, the heart which had measured years to his life, till they had rounded into a golden age, full of good works and divine grace, ceased its pulsations; and the invisible chariot of God swept his soul through the gates of pearl.

At the funeral the church edifice was crowded with a sympathetic audience and the services, in which eight ministers participated, were fitting and impressive. Interment was with kindred at Montville, Maine.

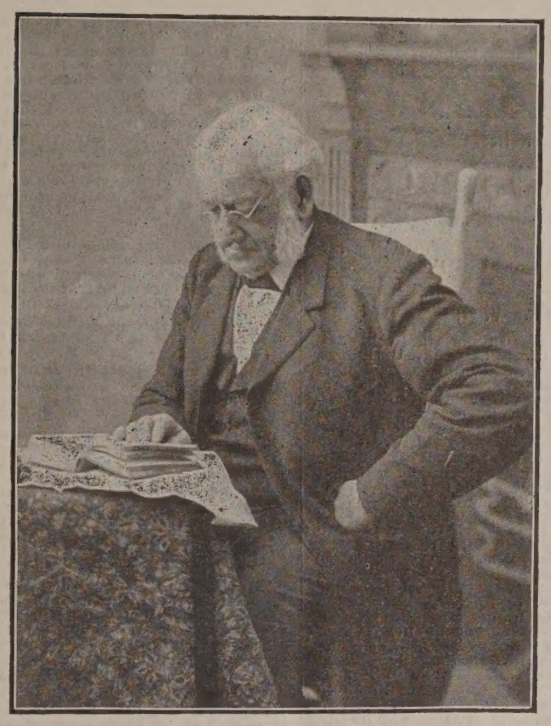
Says a local paper: "One of the most prominent figures in Meredith has left us. Living as he did on the main street of the village, the sight of Elder Erksine, as he was called, has been such a familiar one that it will be universally missed. His going will leave a void impossible to fill, and all who knew him will feel a personal loss."

Justus Erksine was converted at the age of sixteen years and united with the Free Baptist church. His common school education was supplemented by courses at China Academy and Parsonfield Seminary. After teaching several terms, in 1852 he entered the Theological school at Whitestown, New York. Two years later, he accompanied the school in its removal to New Hampton, and was honorably graduated from it in the class of 1855.

The marriage of Mr. Erskine with Miss Martha True of his native town, and installment over the First Free Baptist church in Pawtucket, Rhode Island, soon followed his graduation. His later pastorates were at Blackstone, Massachusetts; Waterville, Maine; and Meredith, New Hampshire, where he settled in 1865; During the interim of 1872 and 1876 he was pastor of our Franconia church. Thence he returned to Meredith where he resided the remainder of his earthly life. During the last several years he has supplied the Oak Hill church, West Centre Harbor church and others.

Martha True Erksine died in 1884 and two years later Mr. Erskine was united in marriage with Miss Hattie B. Rand of, Corinth, Maine. She, with J. Stanley Erskine, her son, a youth of sixteen years, and of New Hampton Institution, live to mourn their loss.

As a preacher, Mr. Erskine was evangelical in doctrine and logical in arrangement. He had a commanding presence and a pleasing delivery. In many respects he was Websterian. It took a great occasion to rouse his reserved forces, but with the occasion came his power to rise to its magnitude. While his ordinary efforts were plain but forceful declarations of the Lord's gospel, some of his sermons were colossal in proportion and masterpieces of pulpit oratory.



REV. J. ERSKINE.

It is said of Themistocles that he knew all the citizens of Athens by name. Mr. Erskine had this happy faculty. He knew and took a kindly interest in every man, woman and child of his community. His great, sympathetic heart rejoiced with the happy and was sad with the sorrowful. His early ministry was especially fruitful in the salvation of souls and he added many to the churches he served. Records show that he solemnized 320 marriages and officiated at 715 funerals. But he touched the commonwealth of Israel in wider circles.

Mr. Erskine was not only gifted with the spiritual discernment and high moral sense common to all good clergymen, but he had a keen financial instinct. These furnishings so combined as to greatly enlarge his sphere of usefulness. He sustained executive relations to organized finances, philanthropies and general church extension.

For several years he was president of Meredith Village Savings Bank. His official guardianship of New Hampton Institution, which began thirty-nine years ago, was continued to the time of his death. During these years he has been overseer, trustee, corporator, financial agent and president of the corporation. He was deeply interested in the welfare of the school and contributed liberally, both of service and substance, for its support. At the late anniversaries of the institution a committee of which President Chase of Bates College was chairman—gathered these facts into an appreciative memorial, which was unanimously adopted by the corporators and trustees at their respective sessions. He has represented his denomination at five sessions of its General Conference and has been much in demand on councils requiring judicial judgment or special grace.

The accompanying portrait, developed from a recent photograph, represents "Elder Erskine" at home—the dearest place on earth to him; except possibly, the pulpit.—Frederick L. Wiley.

PAIGE.—One of the saddest deaths to record is that of Lillian Holmes Paige, the wife of Rev. Wesley A. Paige, at Contocook, N. H., June 8, 1906. Her death was an offering on the altar of motherhood and it was a most pathetic sight, witnessed by the many at her funeral, to see this young wife in her bridal dress, with the beautiful dead babe nestled beside its mother in the white casket. The friends she has won wherever she has gone, mourn with aching hearts over her death, and every one learning of her decease feels heartfelt sympathy for the bereaved husband and sorrrowing families. Lillian Wahlgren Holmes was born at Gardiner, Me., Sept. 13, 1880. Her parents were George H. and Annie Wahlgren. Strong moral influences gave upward impulses to her life from the beginning. It was altogether a good religious atmosphere in which her young life was spent, and it was not strange that at about twelve years of age she came home from a prayer meeting, and throwing her arms about her mother's neck, said, "Mamma I want to be a Christian." It was the first consciousness of a Christian experience to her, and the public confession a few years later was but the natural development of her ripening Christian womanhood. When the writer led her at eighteen years of age into the baptismal water, he knew a true, pure life was dedicated to the Master's service. A graduate of the Gardiner High school, possessed of good business talent and experience, gifted with fine musical ability, ever ready with a sweet smile and a pleasant word for all and a most active worker in her home church and among the Maine Free Baptist young people, she offered a combination of rare qualities as the help meet of a minister of the Gospel. It is not saying too much to affirm that she was well nigh ideal as a daughter, sister, friend, worker in office or in church and finally as a wife since her marriage, July 26, 1905. The weeping Sunday-school class of girls and the whole mourning parish bore testimony to their loving appreciation of her life and work and with the whole community felt the shock of her sudden death. These have been influences upon the companions she has met and upon those to whom she was dearest in her home life which will affect them all their days. This loved one has gone but a rich heritage of blessing on the heart of everyone who has known her will make her brief life ever fruitful. It was the especially sad lot of the writer, her old pastor, to officiate at the funeral services in the church at Contocook and at the home of Mr. Paige's parents, Deacon C. C. Paige and wife, in Franklin, N. H., where the remains were brought for burial.—F. D. George.

HILLMAN.—The home of Bro. G W. Hillman was made sad when the messenger of death came and called his companion from time to eternity. Sister Mary E. Hillman was born June 13, 1837, and married to G. W. Hillman in July, 1852. She was a daughter of Jonathan and Matilda Orsborne. She professed faith in Christ twenty-five years ago and united with the Laurel Grove Free Baptist church and lived a devoted Christian life until July 13, 1906, when she exchanged the cross for the crown. Sister Hillman was a loving wife, a devoted mother. Her devotions were true to her family and her church. She is survived by her husband and five children, two boys and three girls. One girl, an infant, preceded her to the Glory Land more than twenty years. Her funeral sermon was preached at her late home by Bro. L. G. Osborn and her pastor, the writer. Text, Luke 10: 41-42, after which her remains were laid to rest in the family graveyard, witnessed by a host of sorrowing relatives and friends. May God bless the bereaved family as he only can. How we will miss her presence in the church, her kind voice, her welcoming smile while she remained able. Her place was never vacant. But while we feel our great loss we know our loss is her eternal gain.—D. E. Green.

ROBBIN.—Abigail, wife of Capt. Jacob Robbins of Yarmouth, N. S., died on July 11 in the Homeopathic Hospital, Boston, Mass. She was daughter of the late Stilson and Joanna Hilton of Rockville, N. S., both of blessed memory. Besides her husband, who is absent on a foreign voyage and will be probably for more than a month unaware of his loss, she leaves, of immediate kinship, a daughter, Mrs. Stanley Durkee of Boston, two sons, Ray and Bradford, two brothers, shipmasters retired, and a sister, Mrs. Smith of Somerville, all of whom we believe have the comforts of the Christian hope in their bereavement, and we know they have the sympathy of a host of sorrowing friends. Sister Robbins spent several years of her early married life at sea. In 1884 when thirty years of age, being in port in St. John, N. B. she with her husband was baptized by the writer, and they became members of the Yarmouth F. B. church. Afterwards they settled at Rockville where she devoted herself to her young family and gave memorable help to the church work in that place where eventually they all became church members. In recent years in her husband's absence she has lived with her children in the United States where their studies and duties called them. Her apparently perfect health, fine natural gifts, enhanced by extensive travel, and Christlike disposition and activity, combined to form a beautiful personality whose removal is deplored by all who knew her. But all we cherish here awaits alike the inevitable hour. In her case the ravages of rheumatic fever were followed by death, and so she entered into the haven of rest. Interment took place at Rockville, July 14, after services by the writer.— Edwin Crowell, Yarmouth, N. S.

Through a long train of influences the church has set aside Easter and Christmas to commemorate two important events in the life of Jesus the Christ. We love the return of the joyous winter festival, and try to celebrate it in befitting style; without it there could be no Easter.—Exchange.

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Rev. Edwin Blake, South Parsonsfield, Maine.

Vanelia Phelps, Treasurer and Clerk of the Genesee Yearly Meeting, Indian Falls, N. Y.

Rev. Z. J. Wheeler, Twin Mountain, N. H.

Rev. F. G. Mathews, Clerk and Treas. of Holland Purchase Y. M., Dale, N. Y.

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Miss Elizabeth Kelso, Western Secretary F. B. Woman's Missionary Society, Pittsford, Mich.

N. S. Purinton, West Bowdoin, Me., Clerk of General Conference.

Rev. H. V. Tanner, 139 Brookdale St., Cleveland, Ohio, Sec. and Treas. of Ohio and Penn. Yearly Meeting of Free Baptists.

Mrs. Alice L. Hulce, Sec. and Treas. Mich. Asso., Hillsdale, Mich.

Mrs. Addie B. McColley, 203 N. 7th Street' Estherville, Ia., Treasurer Iowa W. M. S.

Miss Ina B. Gates, Diamond Bluff, Wis., Sec. and Treas. Minn. Y. M. W. M. S.

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Rev. B. P. Parker, North Danville, Vt., clerk and treasurer of the Vermont Yearly Meeting.

Rev. L. S. Williams, E. Wilton, Me., Sec. and Treas. of Cobb Divinity School Alumni Association.

New Hampshire Yearly Meeting of Free Baptists, Edwin B. Stiles, state agent, Alton, N. H.

Notice.

The Yearly Meeting of the Free Baptist Conference of Nova Scotia will be held with the Yarmouth church, beginning Thursday, August 30th, 1906, at 10 o'clock a. m.

EDWIN CROWELL, Clerk.

Yarmouth, July 25th, 1906.

P. S. Those travelling by Dominion Atlantic trains and steamers and returning on or before Sept. 7th should buy single tickets and ask for Standard Certificates at the initial D. A. office. The Elders' Conference meets Wednesday at 2 p. m.

Ocean Park Association.

Annual Meeting.—Notice is hereby given that the Annual Meeting of the Ocean Park Association will be held Saturday, August 11, 1906, at 2.30 o'clock P. M., at Ocean Park, Old Orchard, Me., in the Porter Memorial Hall of said Association, for the election of officers and for the transaction of any other business that may legally come before the meeting.

L. G. JORDAN,
Secretary of Ocean Park Association.

Lewiston, Me., July 11, 1906.

Notice.

The annual meeting of the Educational Bureau of Ocean Park will occur on Thursday, Aug. 16, 1906, at 10 o'clock A. M., at Curtis Home, Ocean Park, Me.

R. M. F. BUZZELL, Rec. Sec.

Ocean Park, Me., July 16, 1906.

Notice.

All money raised in Nebraska should be sent to Prof. W. A. Robbins, Lincoln, Nebr., in care of the Lincoln Business College. Bro. Robbins is our new treasurer, who takes Bro. Crangle's place. Be sure, in sending money to Bro. Robbins, to state person and church to receive credit and for what purpose it is sent.

JOHN H. WOLFE.

Notice.

All churches in Ohio in need of pastors and all ministers desiring work in Ohio, should correspond with Rev. F. A. Twining, Green Camp, Ohio, Corresponding Secretary of State Association.

Cradle Roll Supts.

We have an attractive new Mite Box, printed in two colors, representing a package which has come through the mail, to be tied with cord or ribbon. Price two cents each, twenty cents per dozen. At present all orders will be filled with the new box.

JULIA T. MITCHELL.

The Conference Board.

The Conference Board will hold its annual meeting in the Porter Memorial at Ocean Park, Me.

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beginning at 2 o'clock, Tuesday afternoon, Aug. 21, 1906, for the election of officers and the transaction of any other business that may come before it.

Geo. F. Mosher, Pres.

Boston, Mass.,
May 21, 1906.

Notice.

The annual meeting of the Iowa Free Baptist W. M. S. will be held at Aurora, August 25, 1906, with a business meeting in the afternoon and a public meeting in the evening. All secretaries and agents please be prepared to report.

MRS. THERA B. TRUE, Pres.
MRS. CARRIE MILES, Sec'y.

Iowa Y. M.

The Ministers' Institute of the Iowa Y. M. will be held at Aurora, Ia., August 22 and 23. The following program will be carried out:

Opening sermon by Rev. T. P. McMinn, "What are the needs of the pulpit to-day?" Paper by pastor F. B. church at Estherville, "Why do not more men attend church?" Paper by Rev. Thos. McElroy, "Is preaching by illustrations and experimental knowledge without Bible proof like the sailor at sea with compass overboard? Is experience reliable?" Paper by Rev. D. D. Day, "The minister in the parish, study and pulpit." Paper by Rev. E. L. True, "Is the old propitiatory doctrine still in force?" Paper by Rev. E. H. Turner, "What may our colleges expect of our pastors, and what have the pastors a right to expect of the college faculties?" Paper by Rev. E. Tibbets, "Denominational attachment is conducive as a means to bring about the oneness which Christ prayed for for his disciples, Vs., The agitation of organic union of denominations for the same end." Paper by Rev. C. H. True, "If the traffic and use of alcoholic liquors are a sin, are Christians justified in affiliating with political parties who justify the licensing the traffic?" Paper by Rev. G. P. McBride, "What more can we do than we are doing to advance the cause of our denomination?" Paper by Rev. A. S. Reeves, "Is it wise to agitate organic union with other denominations?" Paper by Mrs. Carrie Miles, "Are our churches enjoying a revival spirit? If not, why not?" Paper by Rev. R. B. Whitacher, 'What is sermonizing? Is all pulpit teaching of our day properly called sermons?" Paper by Rev. C. W. Basham, "What is the difference between a pure heart and perfection?" Paper by Mrs. Thera B. True, "Missions: What can be done to bring about a deeper interest in the cause of missions?" Paper by Rev. Cochran, "What is the pastor's relation to, and what should be his attitude toward, the Sunday School and auxiliaries of the church?" Paper by Rev. Waller, "Do we need a new theology?"

Yearly Meetings.

Illinois Yearly Meeting and Institute will be held at Kingston, Sept. 6-9. Institute to convene at 10 a. m., Sept. 6th and Y. M. proper at 10 a. m., Sept. 7th. Kingston is on C. M. & St. Paul R. R. Rev. C. H. Myers is pastor.

GEO. W. FRITZ, Clerk.

Indiana Association with the First church, Noble, Aug. 28-Sept. 2. Much important business to be transacted. Come to Columbia City on the Pennsylvania lines, or to Kimmell on the B. & W. R. R. Write to H. T. Beers, Kimmell, Ind., when and where you will arrive. Be sure and write at least three days in advance so arrangements can be made to meet you.

R. B. WOOD, Secy.

Rome City, Ind.

Iowa Yearly Meeting will convene with the Aurora church, Aug. 24, at 10 o'clock a. m. Introductory sermon Aug. 23 at 8 p. m. Ministers' conference will be held Aug. 22, in connection with the Iowa Y. M. To commence with a sermon at 8 p. m.

E. TIBBETS, Sec.

Nebraska Yearly Meeting will be held with the Loup Valley church, Cotesfield, Howard County, August 15-19. Much depends on this session for the future of our work in Nebraska.

DELIA S. WOLFE, Clerk.

Northwest Missouri with the Center Point church, two and a half miles southeast of Santa Rosa, Dekalb county, Mo., nine miles southwest of Pattonsburg, Mo., on Thursday before the first Sunday in September. Delegates will be met at Santa Rosa.

JERRY AHART, Clerk pro tem.

Ohio River at the Cheshire F. B. church, August 10-12, 1906. The Ministers' and Laymen's Conference will convene at the same place, August 9, at 2 p. m. The Cheshire church is in the village of Cheshire, on the Ohio River and the Hocking Valley, and the T. & O. C. Railroads. Delegates and visitors desiring information in regard to trains, boats, etc., address

REV. L. E. SEALEY, Pastor.

Cheshire, Ohio.

Otisfield (Me.) Conference will be held with the East Hebron church, August 15-17.

S. L. JORDAN, Clerk.

Vermont Yearly Meeting will hold its next session at Huntington Centre, Sept. 6-9, 1906. Persons going by rail will stop at Richmond, Central Vt. R. R. A stage leaves Richmond for Huntington Centre at 9 a. m. and 6 p. m. Those purposing to attend the Yearly Meeting will please notify Rev. W. S. Hathway, or R. A. Norton, Esq., Huntington Centre, Vermont.

B. P. PARKER, Clerk.

Quarterly Meetings.

Genessee (Mich.) Q. M. convenes Sept. 28-30 with the Davison church. This is the annual session. It is requested that the clerks make a full report of the year's work, including money raised for missions, unless otherwise reported. Let us pray that this session may be a blessing to the entertaining church.

MARY R. ROSE, Clerk.

Grand Rapids (Mich.) Quarterly Meeting will meet with the North Chester church, Aug. 17-19. A large delegation is desired as it is our Yearly Meeting. North Chester church is making this meeting a special subject of prayer and hopes the other churches will unite with her that this meeting may be blessed of God.

F. W. PORTER, Clerk.

Harmony (Ohio) Q. M. will convene with the Marmon Valley church, Sept. 1-2. Opening sermon Saturday at 10.30 a. m. Rev. A. H. Whitaker of Carson City, Mich., will be present. All come praying that this Q. M. may be the best.

ANNA TAYLOR, Clerk.

Hastings (Neb.) with the Elm Island church, August 10-12. A full delegation is desired, as there will be delegates to the Y. M. to be elected. It is hoped that Brother Wolfe will be present with us, as he has not been able to attend any of our quarterly meetings for two years. It is also desired that the clerk of each church in the quarterly meeting will send in the annual report to the quarterly meeting clerk at least one week before the quarterly convenes. Come praying that the spirit of the Lord will be with us and that his name may be glorified.

MRS. M. M. MYERS, Clerk.

Lansing (Mich.) Q. M. will hold its annual session with the Haslett church, Aug. 10-12. A large delegation from each church comprising the Q. M. is desired as there is important business to be transacted.

MRS. ZOLA MITCHELL, Clerk.

Oswego (N. Y.) Q. M. will be held with the church at Gilberts Mills, Aug. 31 to Sept. 2.

N. M. CHAFFEE, Clerk.

Owego (Penn.) Q. M. will hold its next session with the church at Cadis, Pa., Aug. 25-26, commencing Saturday at 11 a. m.

W. H. COFFIN, Clerk.

Prairie City (Ill.) with the Piatt church, Aug. 24-26. Delegates to the yearly meeting at Kingston will be elected at this session. Deacons should see some one is appointed to assist the treasurer in collecting the yearly tax of 27 cents per member, to be paid over to Q. M. treasurer to defray expenses of delegates. Brother Luther Campbell to preach on Friday night.

WILLIAM TASKER, Clerk and Treas.

Sanilac (Mich.) Quarterly Meeting will be held with the Amadore church, Aug. 10-12, 1906. We hope that all the ministers and a large delegation from each church will be present.

O. B. ANSTED, Pastor Amadore church.

Sumner and Cowley (Kans.) with the Anson church, Anson, Sumner County, Aug. 3-5.

J. C. NEWBOLD, Clerk.

Tioga (Pa.) with the Delmar and Shippen church, Aug. 31 to Sept. 2. Rev. L. L. McLain is to preach the opening sermon at two o'clock. Teams will be provided to meet all at Tiadaghton who notify me on Wednesday prior to the Q. M., stating what train you will come on and the number of people you wish met. Able men will be expected to walk up the big hill.

M. C. CAMPBELL, Clerk.

Tiadaghton, Pa.

Warren and Clark (O.) with the Sugar Run church, Aug. 9-12. We expect a returned missionary to be with us at this meeting. The program of ministers' and laymen's institute will be carried out on Friday. We desire every church to be represented in these meetings.

AMOS ALLEN, Clerk.

Waupun (Wis.) Q. M. will meet with the Allenville church, Aug. 16-19, 1906. Rev. O. M. Temple will preach the Q. M. sermon. This session is a part of a series of special Evangelistic services to be held at Allenville and it is hoped as many as can will be present. Pray earnestly for this meeting.

MRS. G. W. SHERWOOD, Clerk.

Married.

Mitchell—Holt—In Portland, Maine, July 30, 1906, by the Rev. William H. Fultz, pastor of the White Rock Free Baptist church, Benjamin M. Mitchell to Helen L. Holt, both of Portland.

La Francis—Stowe—In Lincoln, Vt., Aug. 2, 1906, by the Rev. J. F. Thurston, Frank E. La Francis of Lincoln and Mrs. Grace E. Stowe of Rifton, Vt.

Hulbert—Clark—At the home of the bride's mother in Lincoln, Vt., July 24, 1906, by the Rev. J. F. Thurston, Vernon Hulbert of Bristol, Vt. and Miss Ida Clark of Lincoln, Vt.

Luce—Murry—In Lincoln, Vt., July 31, 1906, by the Rev. J. F. Thurston, Fred L. Luce and Miss Fidelia A. Murry, both of Warren Vt.

PASTORAL EXCHANGE.

Rev. A. M. Simonton will close his labors with the Pleasant Grove church, Ohio, and he would be glad to correspond with some church needing a pastor. A village church prefered with railroad and other advantages.

We are in need of a pastor. Good parsonage and good pay. Address H. T. Beers, Kimmell, Ind.

The Free Baptist church at Estherville is without a pastor, and desires to secure one soon as possible. Estherville has population of 3650 and is county seat of Emmet County. The church has a resident membership of about 130. Correspondence should be addressed to Miss B. C. Bartlett (chairman pulpit committee).

Rev. A. S. Reeves of Little Cedar, Ia., will take up the work at Diamond Bluff, Wis. and at Beldenville, and Rev. J. H. Davis will take up the work at Delavan, Minn., and attend college at Parker the coming year.

I shall close my pastorate with the Sprague's Mills church, Maine, the second Sunday in June. I should be glad to correspond with any church needing a pastor.

CHARLES H. TUCKER.

Rev. H. E. Wilson is available as a supply. Address 15 Sycamore St., Somerville, Mass.

Bradleytown and Canal churches, Pa., are without a pastor, two small churches within nine miles of each other. Would be pleased to correspond with a Free Baptist minister that has the worth of souls at heart. Pulpit committee; Smith McCleery, Fayette Collins, J. C. McClelland, Bradleytown, Pa.

Rev. F. B. Wilson has resigned his pastorate of the Freewill Baptist church at Winona, Minn. The church will be without a pastor June 1st, and would like to correspond with anyone looking for a pastorate. Address Blanche L. Davison, 351 Sarina St., Winona, Minn.

The Free Baptist church at Smithfield, Nebraska, is without a pastor, and would like to correspond with some minister desiring location. To a man not afraid of work for the Master, and who loves to lead souls into the light, and build up a strong church in a growing western town, this field presents a splendid opportunity. Any one desiring such a field, will correspond with Mrs. Nellie M. Brand, Smithfield, Nebraska.

Minneapolis, Minn. This church is looking for a pastor. It is a good field for a good man. Correspond with Mr. A. W. Carlton, N. Y. Life Building, Minneapolis, Minn.

We are without a pastor, would like to correspond with a good man with small family. Probably three places to fill.

C. E. MARTIN, Clerk.

Knowlton, Iowa.

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A FEW BOARDERS wanted in a quiet home, among the hills of Central New Hampshire. For terms address Box 11, New Hampton, N. H.

EVANGELISTIC WORKER.—Having decided to enter the Evangelistic Work, Sept. 1st, I take this method of informing those who might desire my services. Write me now for dates. Rev. Rex B. Wood, Rome City, Ind.

WANTED—An agent in every church and community. Something new, sells at sight. New plan. Ten cents for sample. E. F. Blanchard, 63 Auburn Street, Paterson, N. J.

FOR SALE—100 acre farm, pleasantly located among the Green Mountains, good air, good water, fine place for summer home. For particulars address LEWIS E. WHEELER, Jamaica, Vermont. No brokers.

THE LUCY FARM, in the White Mountains. A Summer Resort for rest and recreation. For rates and circulars address FRED LUCY, North Conway, N. H.

WANTED—Agents in cities everywhere to sell Scripture wall rolls; $4 a day to workers. For particulars address H. JONES, 116 Brownell St., Providence, R. I.

WANTED—A good worker to take active part in the Dayton Home Mission work. A single lady preferred who is a good singer and talker. If she is a minister no objection. Her expenses will be paid. Must come recommended. Write for particulars. Address, The Home F. B. Mission Workers, in care of 608 South Hawthorn Street, Dayton, Ohio.

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